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TOMORROW'S WORLD

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**Two Views of the
AMERICAN
REVOLUTION**

“He Tells It Like It Is!”

It is with great sadness that we announce the death of Dr. Roderick C. Meredith, Editor-in-Chief of *Tomorrow's World* and Presiding Evangelist of the Living Church of God. He had been suffering from cancer and died peacefully on May 18, 2017. He would have been 87 years old in June.

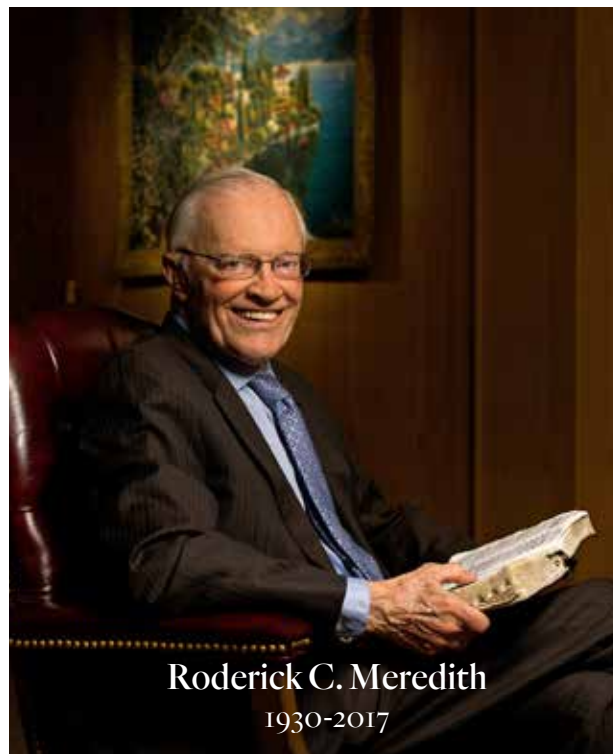
A large funeral followed, filling a high school auditorium with acquaintances from Australia, Belgium, Canada, and from across the United States. The service began with an 18-minute video comprised of sincere tributes from Living Church of God ministers from around the world. Two of his four sons spoke of his faith, perseverance, and unwavering commitment to the truth of God and the Work of preaching the Gospel to the world. Mr. Richard Ames, *Tomorrow's World* telecast presenter and Dr. Meredith's own brother-in-law, recounted personal reflections and reminded us of our hope—the resurrection from the dead.

The service finished with one of Dr. Meredith's favorite songs. “I'll Walk with God” comes from the movie *The Student Prince* and was dubbed by the powerful tenor voice of Mario Lanza. In the movie, the song is heard when Karl Franz sings over the coffin of his grandfather, while the understanding of his new role as king is sinking in. As with the fictional Karl Franz, the very real Roderick Meredith was humbled by high office and deeply understood how much he needed to walk with God. I could not help but be personally affected as I listened and looked at his coffin on the stage.

Dr. Meredith's death was not unexpected. Toward the end, he could no longer physically walk, but as his son reminded us, he never stopped *walking with God*. He often remarked, “I've lived a full life. I do not fear death. My life is in God's hands, and I look forward to going to sleep and waking up in the resurrection.” There was no doubt in his mind what life is all about and what our hope truly is.

A Remarkable Life

So much can be said about the life of this remarkable man. In high school, he was a star miler in track and field and won Golden Gloves boxing titles in Joplin, Missouri, where he grew up. It was perhaps this



strong determination to never quit, whether running or boxing, that led him to accomplish so much. He was knocked down in life many times, but he never gave up.

After being introduced to the truth of the Bible, he enrolled at Ambassador College in Pasadena, California, where he became intimately acquainted with Herbert W. Armstrong. Dr. Meredith was one of the first evangelists ordained by Mr. Armstrong in 1952, and he spent more than 64 years in the Work that Christ began through Mr. Armstrong. He is well known for teaching Freshman Bible (the Gospels and Acts) and the Epistles of Paul at Ambassador College, and at various times he was Deputy Chancellor of

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all three Ambassador College campuses: Pasadena, California; Big Sandy, Texas; and Bricket Wood, England. He also served as Director of Church Administration of the Worldwide Church of God for many years and pastored a number of congregations.

Following the death of Mr. Herbert Armstrong, the next leader of the Worldwide Church of God sidelined Dr. Meredith and several other faithful men, and took that church in a radically different direction, abandoning biblical truths in order to please the world. Dr. Meredith was finally forced out because he refused to go along with the apostasy. He had a choice: Either he could retire, or he could revive the Work that God had started through Mr. Armstrong. He chose the latter, and—at age 62—he began the Global Church of God in 1993, later to be known as the Living Church of God, in an effort to restore original Christianity. Others soon joined him, as it became clearer that the Worldwide Church of God was sliding ever deeper into apostate Christianity.

Even after the partial paralysis of a stroke in 2008, Dr. Meredith pushed himself to continue to preach the Gospel of the Kingdom of God to the world and to shepherd the flock. His greatest wish was for the Work in which he labored for so long to go forward in unity and power under Jesus Christ. Until February of this year, he was active in the Work, coming to the office each day, holding meetings, and writing letters and articles. His legacy lives on in the Living Church of God, where he oversaw the raising up of more than 350 congregations in 55 countries worldwide.

Demonstrating the extent of his influence, tributes have come in from around the world: Germany, France, the United Kingdom, the Irish Republic, Australia, the Philippines, Papua New Guinea, the Democratic Republic of the Congo, Togo, South Africa, Mauritius, Haiti, St. Lucia, Guadeloupe, Guyana, as well as many from all over the United States and Canada. And this is only a short list!

A Passion for Preaching the Truth

One statement I heard many times about Dr. Meredith was “He tells it like it is!” How often I have chuckled inside when I have recalled the comment I heard from a young person attending one of our

live *Tomorrow’s World* presentations, who said to me, “I really love the old guy. He tells it like it is.” Dr. Meredith made an impression on this young man and others like him, even if they did not remember his name. They recognized the intensity, the sincerity, and the truthfulness with which he spoke as the main presenter on *Tomorrow’s World*.

We are often asked what we believe, and Dr. Meredith summed it up in his booklet, *Restoring Original Christianity*. Virtually all knowledgeable theologians, if they are honest, will admit that Christianity, as we know it today, would not be recognized by Jesus Christ and His Apostles. Dr. Meredith chronicles this fact in this powerful booklet. And I hope all of you are following his series on the Protestant Reformation, which continues in this issue. The foundation of this series was his master’s thesis, and he worked diligently during the last months of his life to make sure the true history of this movement was preserved and known. This series shows that the Protestant Reformation was not as it has been often portrayed.

His booklet on the Antichrist is also a fearless declaration of the truth. As he so often said with great power and emotion, “Dust off your Bible! Don’t believe me because I say it! Believe it because you read it in your own Bible!” He often challenged his audience to “check up on me!” In other words, check up on what he was teaching and prove for yourself whether he was right or wrong. How often do you hear mainstream ministers challenge you to do that?

Dr. Meredith is missed by those of us who sat in his Freshman Bible Classes, by those of us who served with him in the ministry of the Living Church of God, by members of the Church of God around the world, and by family and friends. He is survived by his sister, the wife of Mr. Richard Ames, as well as by six children, ten grandchildren and four great-grandchildren.

Dr. Meredith, you ran a great race. You fought a good fight. You kept the faith. Therefore, there is laid up for you a crown of righteousness. Rest in the Lord. We look forward to seeing you at the resurrection of the just at the appearing of our Lord and Savior, Jesus Christ!



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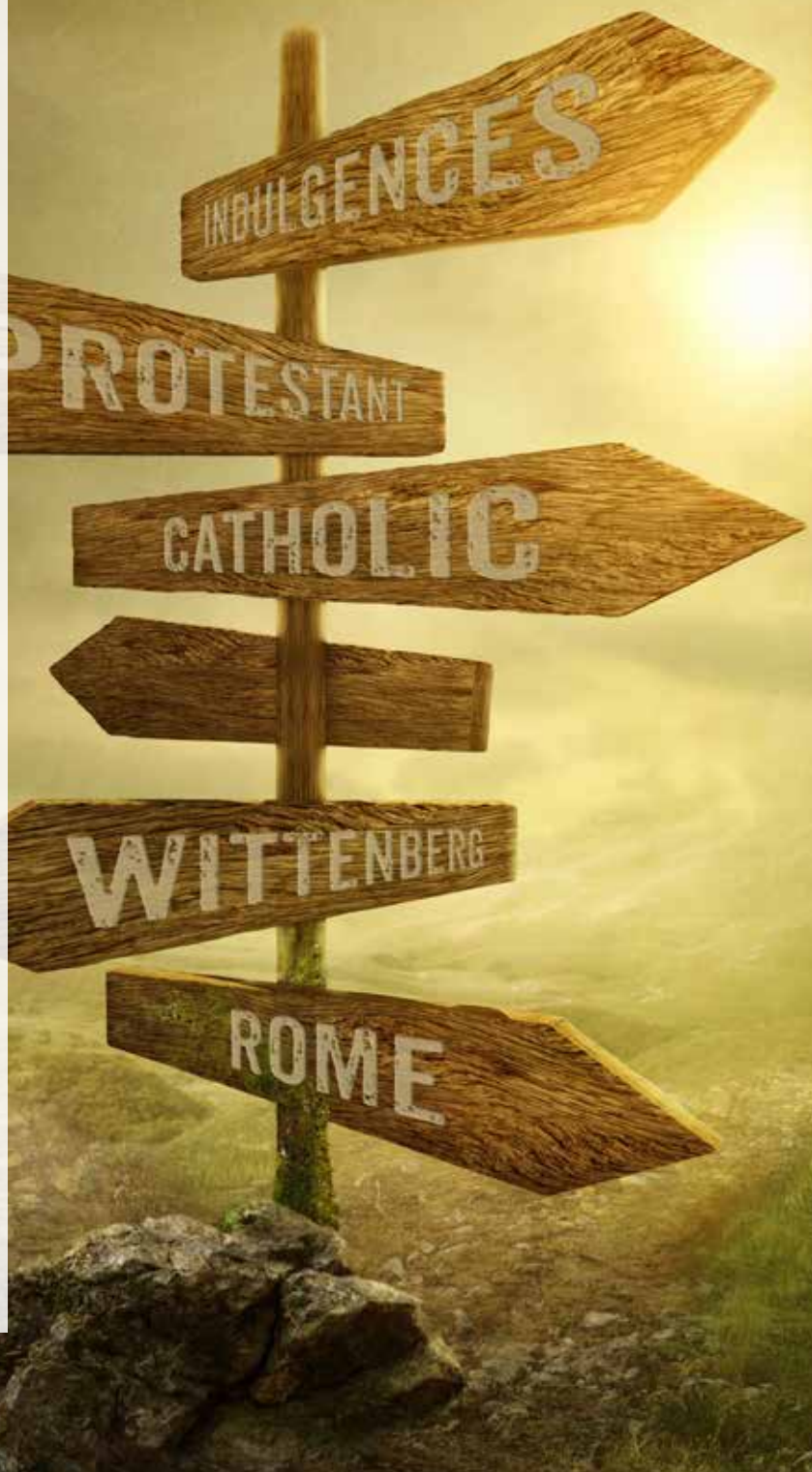
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The Truth Behind *The Protestant Reformation*

PART 3

The Break with Rome

*Did Martin Luther lead the Protestant reformers
to recapture the “faith once delivered”?*

*The answers are shocking! You need to understand
the beginnings of modern Protestantism.*

By **Roderick C. Meredith**

Millions of Protestant books, pamphlets and tracts boldly proclaim as the Protestant foundation: “The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants.”

In the first two installments of this series, we learned from the Bible and the record of history that a remarkable *change* took place in nominal Christianity soon after the death of the original Apostles. *Pagan* ceremonies, traditions, and ideas were introduced into the professing Christian church. Later, we found that during the “Dark” ages that followed, the corruption and worldliness of the ruling Catholic Church led professing Christians of that era to superstitious beliefs and observances that would have shocked Peter or Paul!

We have asked: Was the Protestant movement a reformation of God’s true Church gone wrong? *Did* the Protestant reformers restore the “faith which was once for all delivered to the saints”? Was this movement inspired and guided by God’s Holy Spirit? Do the “fruits” prove this?

Now we will come directly to the beginning of the actual Reformation under Martin Luther.

Luther’s Revolt Against Rome

As we have seen, on the eve of the Reformation there were many complaints and abuses that called for reform. Those who were responsible for the spiritual and material welfare of the people were content to preserve the status quo, because it served their own enrichment and religious or political advantage.

Yet the people cried out for *financial relief*—for at least some measure of *political freedom*—and the yoke

of *religious oppression* lay heavily on the populace of Europe.

Some *outstanding personality* was needed to sound the cry of alarm, which would inevitably set off a universal explosion that had long been smoldering. Yet no ordinary leader, no matter what his ideals or personal brilliance, could fulfill this role. It would take someone who could identify himself with the unspoken cravings of the local princes, the middle classes, the peasants—someone who could uniquely identify himself with their long-suffered grievances, and so become a symbol of the universal urge for a complete revolution in the religious, social, and political life of that day.

Such a man was Martin Luther.

The complete identification of Luther with the Protestant Reformation, the uniqueness of his personality as its center and rallying point, is attested to by all historians.

Historian George Fisher describes this circumstance: “Unquestionably the hero of the Reformation was Luther. Without him and his powerful influence, other

reformatory movements, even such as had an independent beginning, like that of Zwingli, might have failed of success... Luther apart from the Reformation would cease to be Luther” (Fisher, George P. *The Reformation*. Charles Scribner’s Sons, 1896. p. 87).

An understanding of the basic facts concerning Luther’s childhood and youthful life is important as a background to an adequate comprehension of his later beliefs and doctrines.

Luther’s Early Life

Martin Luther was born at Eisleben, Germany, in 1483, the son of a peasant. The family moved to Mansfield six months after Luther’s birth and he was brought up there in an atmosphere of austerity and disciplined virtue.

An intimate glimpse is given into Luther’s early home and school life in Roland Bainton’s definitive biography: “Luther is reported to have said, ‘My mother

caned me for stealing a nut, until the blood came. Such strict discipline *drove me to the monastery*, although she meant it well.’ This saying is reinforced by two others: ‘My father once whipped me so that I ran away and felt ugly toward him until he was at pains to win me back.’ ‘[At school] I was caned in a single morning fifteen times for nothing at all. I was required to decline and conjugate and hadn’t learned my lesson’” (Bainton, Roland. *Here I Stand*. Abingdon Press, 1978. pp. 7–8.).

Even in these early glimpses, we can see a pattern of incidents that eventually led Luther to want to *escape* authority and any need for *obedience*. We need to understand his background of medieval *superstition* and *fear* in order to fully understand his emphasis on faith *alone* in later years.

The atmosphere of Luther’s family was decidedly that of rugged peasantry. But there was a strong religious feeling in the family, and his father, Hans,

prayed at the bedside of his son, and his mother was known in the community as a very devout person.

Yet many elements of old German paganism

were blended with “Christian” mythology in the beliefs of the peasants. The woods, they thought, were peopled by elves, gnomes, fairies, witches, and other spirits. Luther’s own mother believed them capable of stealing eggs, milk, and butter. Luther himself retained many of these beliefs until his death. He once said: “In my native country on the top of a high mountain called the Pubelsberg is a lake into which if a stone be thrown a tempest will arise over the whole region because the waters are the abode of captive demons” (Bainton, p. 19). His early Catholic religious life was filled with scenes of steeples, spires, cloisters, priests, monks of various orders, collections of relics, ringing of bells, proclaiming of indulgences, religious processions, and supposed cures at shrines. In all these things, he had a normal religious upbringing for those days.

At fifteen, Luther was sent to school at Eisenach, where his mother had relatives. As did many of the other poor students there, he was obliged to sing in

**EVEN IN THESE EARLY GLIMPSES, WE CAN
SEE A PATTERN OF INCIDENTS THAT LED
LUTHER TO WANT TO ESCAPE AUTHORITY
AND ANY NEED FOR OBEDIENCE**



Luther dressed as a “Junker” (young nobleman) in 1521

the streets, begging for bread. In 1501, Luther went to the University of Erfurt, having agreed with his father to study for a legal career. While still a student there, a number of spiritual crises upset Luther’s course, and eventually redirected his entire life.

Luther’s Own Spiritual Upheaval

Before relating the specific events that led Luther to depart from the ordinary life that his father had planned for him, it will be helpful to notice the effect that the normal religious training of that age had on youths in general, and on Luther in particular. “There is just one respect in which Luther appears to have been different from other youths of his time, namely, in that he was extraordinarily sensitive and subject to recurrent periods of exaltation and depression of spirit. This oscillation of mood plagued him throughout his life. He testified that it began in his youth and that the depressions had been acute in the six months prior to his entry into the monastery” (Bainton, p. 20).

We can see that Luther had a very troubled mind indeed. This problem of moodiness—aggravated by a feeling of perpetual *guilt*, which the Catholic doctrines engendered—made Luther seek a type of emotional release from these inner conflicts.

Bainton states: “The explanation lies rather in the tensions which medieval religion deliberately induced, playing alternately upon fear and hope. Hell was stoked, not because men lived in perpetual dread, but

precisely because they did not, and in order to instill enough fear to drive them to the sacraments of the church. If they were petrified with terror, purgatory was introduced by way of mitigation as an intermediate place where those not bad enough for hell nor good enough for heaven might make further expiation. If this alleviation inspired complacency, the temperature was advanced on purgatory, and then the pressure was again relaxed through indulgences” (Bainton, p. 21).

Thus, we can see that Luther’s sensitivity was easily played upon by religious fears that had been inculcated since childhood. These fears were an integral part of the system that Luther eventually came to abhor.

Perhaps the first in a series of events that led Luther gradually to his eventual role as a reformer was a discovery he made when he was twenty years old and had already taken his Bachelor’s degree. It happened that, while he was looking one day at the books in the Erfurt library, he casually picked up a copy of the Latin Bible. This was the *first time* that he had ever held a copy of the Bible in his hands, and he was surprised at the richness of its contents and studied it eagerly (Fisher, p. 88). Although he had been for some time now engrossed in humanistic studies, on reading the Scriptures for the first time on this and subsequent occasions, the *deep religious anxieties* that had affected him from childhood returned and began to occupy his thoughts.

Thunder Strikes Luther

Later, returning to Erfurt from a visit with his parents, a storm arose and a thunderbolt struck down Luther and his companion. Luther quickly



regained his feet, but was deeply moved when he discovered that his friend, Alexis, had been killed. Then

and there, Luther determined to make his peace with God, and he soon entered the Augustinian monastery at Erfurt to become a priest.

In 1507, he was ordained to the priesthood, but his studies and spiritual exercises failed to bring him the inward peace he so desperately sought. He was encouraged to study passages from the Scriptures and the church fathers, by Staupitz, the vicar of the order. But this study, although helpful, did not quiet Luther’s restlessness and inward torment.

During this time, many were struck by the *remarkable appearance* of Luther. In 1518, a contemporary said of him, “I could hardly look the man in the face, such a diabolical fire darted out of his eyes” (Hausser, Ludwig. *The Period of the Reformation*. American Tract Society, 1873. p. 8).

Luther Felt Unable to Obey God

Feeling a deep sense of personal *inadequacy* and *sin*, he set out to perform whatever good works were prescribed for the saving of his soul. And there were many such exercises recommended by the Catholicism of that day. “He fasted, sometimes three days on end without a crumb. The seasons of fasting were more consoling to him than those of feasting. Lent was more comforting than Easter. He laid upon himself vigils and prayers in excess of those stipulated by the rule. He cast off the blankets permitted him and well-nigh froze

in its doctrines. And as is often the case in similar instances, when the break did come, it was to be a violent one.

“The trouble was that he could not satisfy God at any point. Commenting in later life on the Sermon on the Mount, Luther gave searching expression to his disillusionment. Referring to the precepts of Jesus he said: ‘This word is too high and too hard that anyone should fulfill it. This is proved, not merely by our Lord’s word, but by our own experience and feeling. Take any upright man or woman. He will get along very nicely with those who do not provoke him, but let someone proffer only the slightest irritation and he will flare up in anger... if not against friends, then against enemies. Flesh and blood cannot rise above it’” (Bainton, p. 34).

Determining in his own mind that it is *impossible* for man to perform what God requires, Luther

FEELING A DEEP SENSE OF PERSONAL INADEQUACY AND SIN, HE SET OUT TO PERFORM WHATEVER GOOD WORKS WERE PRESCRIBED FOR THE SAVING OF HIS SOUL

himself to death. At times he was proud of his sanctity and would say, ‘I have done nothing wrong today.’ Then misgivings would arise. ‘Have you fasted enough? Are you poor enough?’ He would then strip himself of all, save that which decency required. He believed in later life that his austerities had done permanent damage to his digestion” (Bainton, p. 34).

All Luther knew of Christ at this time was that He was a “stern judge” from whom he would like to flee. Under a feeling of utter condemnation, Luther persisted in afflicting his body and mind with the various religious exercises practiced by the monks of his day. “If a monk ever won heaven by monkery, he has said, I would have found my way there also; all my convent comrades will bear witness to that” (Lindsay, Thomas. *A History of the Reformation*. C. Scribner’s Sons, 1906. p. 427).

Notice that these things all indicate Luther’s strong attachment to the Roman church. He was part and parcel with it, had been reared in it, steeped

continued his search for an answer to his *guilt complex*. Having been made a professor in the University of Wittenberg, which was operated in connection with the Augustinian monastery there, he began to lecture on the epistles of Paul.

He had hardly begun his exposition of the epistle to the Romans when his eyes fastened on the passage, “*The just shall live by faith*” (Romans 1:17). These words made

a profound impression on Luther, and he pondered their meaning at great length.

His Disillusionment with the Papacy

When Luther visited Rome at some time during this period, he ran about the city full of devotional ardor, attempting to secure for himself the spiritual blessings that were offered by viewing various holy relics and doing penance at sacred shrines. While he did penance upon the stairs of the so-called judgment seat of Pilate, the haunting text of Scripture again entered his mind—“The just shall live by faith.”

Throughout Luther’s stay in Rome, disillusionment began to grow in his mind as to the character of the Roman church. He began to see what a *corrupt* and *abominable* system it had become. While officiating at several masses in Rome, he tried to maintain the dignity and reverence he felt this action required. But he was very disturbed at the frivolous and totally



"Luther at Erfurt," which depicts Martin Luther discovering the doctrine of sola fide. Painting by Joseph Noel Paton, 1861.

irreverent manner in which the Roman priests celebrated the sacrament of the altar.

D'Aubigne relates:

One day when he was officiating he found that the priests at an adjoining altar had already repeated seven masses before he had finished one. "Quick, quick!" cried one of them, "send our Lady back her Son;" making an impious allusion to the transubstantiation of the bread into the body and blood of Jesus Christ. At another time Luther had only just reached the Gospel, when the priest at his side had already terminated the mass. "Passa, passa!" cried the latter to him, "make haste! Have done with it at once."

His astonishment was still greater, when he found in the *dignitaries of the papacy* what he had already observed in the inferior clergy. He had hoped better things of them" (D'Aubigne, Merle. *History of the Reformation*. Delmarva Publications, Inc., 1846. p. 68).

Returning home, he pondered over the scenes of the pious pilgrims in Rome seeking salvation through various endeavors. And he shuddered as he recalled the frivolity, the moral wretchedness, and the lack of real spiritual knowledge in that city—supposedly, "the capital of Christendom." The words of Paul returned to him again—"The just shall live by faith." At last he felt that he could understand them.

The Heart of Luther's Theology

Fisher relates Luther's words: "Through the Gospel that righteousness is revealed which avails before God—by which He, out of grace and mere compassion, justifies us through faith" and "Here I felt at once *that I was wholly born again* and that I had entered through open doors into Paradise itself. That passage of Paul was truly to me the gate of Paradise." As Fisher notes, "He saw that Christ is not come as a lawgiver, but as a Saviour; that love, not wrath or justice, is the motive in his mission and work; that the forgiveness of sins through Him is a free gift; that the relationship of the soul to Him, and through Him to the Father, which is expressed by the term *faith*, the responsive act of the soul to the divine mercy, *is all that is required*. This method of reconciliation is without the works of the law" (Fisher, p. 91).

Now we see the central point of all Luther's theology. This *doctrine of justification* became the *cornerstone* of all of Luther's subsequent religious efforts. *It alone had provided him with a sense of release from his haunting sense of guilt and fear of damnation*. And, we may truly add, it gave him a way *around* the requirements of *God's spiritual law*—which Luther felt he *could not keep*—and which he ultimately grew to *hate*.

It is evident that in all this thinking about law, Luther was substituting the Catholic idea of ritualistic "works" and *penances* for the Ten Commandments of God. *Obsessed* with the idea of getting around a need for any obedience, he began to feel that faith alone is sufficient for salvation.

The logical consequence of Luther's new position demanded a clash with Rome. It was on the question of the sale of *indulgences* that his direct opposition to orthodox Catholic doctrine was first made known.

PROTESTANT REFORMATION CONTINUES ON PAGE 28

h Canada!

Ending the “Generation Gap”



Most people accept average life expectancy

as a general gauge of a country's overall health. In most parts of the ancient world, *life was short*—especially in cities. Average life expectancy in the Roman Empire was around 25 years. Flash forward to the 20th century, where improvements in sanitation, medicine, and nutrition increased average life expectancy to 50 years in many developed nations—like Canada. By 2011, that number had reached 81 (“Life Expectancy,” conferenceboard.ca).

Today in Canada, the number of people 65 years old and over exceeds those 14 years old and younger. According to the *National Post*, “StatCan said the latest figures were driven by a trend that took root in 2011 and has continued to accelerate—the aging of the baby boomers... Baby boomers now account for 30 per cent of the senior demographic, the agency said” (McQuigge, Michelle, “Canadian seniors outnumber children for the first time in recorded history, StatsCan says,” *NationalPost.com*, September 29, 2015).

The ever-growing baby boomer population strains Canada's pension support system. The eligibility age for Old Age Security (OAS) and the Canada Pension Plan (CPP) is 65 years, just a year younger than the average lifespan in Canada when the plan was first introduced. Since then, the average lifespan has increased by almost 20 years.

The growing number of seniors in our society—a group referred to as the “hoary headed” in the Bible—have contributed greatly to the country, and many are still gainfully employed. Sadly, though, many consider them a burden to society.

Attitudes About the Elderly

Is there discrimination toward the elderly, often referred to as *ageism*? Does what some refer to as the “generation gap” reinforce this notion? In a 2014 article on the website o.canada.com, David Yates asks, “What do you think of when we talk about seniors? Do you think of someone who is rich with life experience, perhaps a grandparent, working hard in the community to share his or her expertise and wisdom with younger generations? Do you think of a poor, helpless old man or woman, isolated and unable to leave their house?” (“Aging in Canada: How well are we treating our elders?” June 13, 2014).

He goes on to illustrate how severe the problem has gotten (emphasis ours):

A 2013 report on ageism from the IFA and Revera illustrates... 63 per cent of seniors aged 66 or older said they had been treated differently because of their age, while a third of all respondents admitted to having treated someone differently because of their age. Among Gen X and Y respondents, the number was 43 and 42 per cent, respectively. **Over one in five respondents, furthermore, said they believed older Canadians were a burden on society.**

Yates points to Greg Shaw, the head of the International Federation on Aging, who says that such unwarranted discrimination against the elderly is widespread in Canada—something Shaw hopes to combat by bringing the young and the old together in shared activities.

Growing up in Toronto in the late 1950's, I remember most youth showing the elderly respect. On public transportation, many demonstrated that respect by standing and offering a seat to the elderly; it was just taken for granted as the *thing to do*—a simple but meaningful way of honouring the “hoary head.” Regrettably, that tradition is less common now.

Biblical Perspective

What value does God place on the elderly? What part will the elderly play in the future, and what part should they play now? Are the oldest members of our society still a valuable resource? Can they still be contributors in our society?

The word of God gives understanding. Proverbs 16:31 teaches, “The silver-haired head is a crown of glory, if it is found in the way of righteousness.” The Bible clearly instructs people to have great respect for those blessed with many years: “You **shall rise** before the gray headed and **honor the presence** of an old man...” (Leviticus 19:32).

The Bible also teaches seniors to set good examples for the youth. The Apostle Paul told a minister under his instruction to teach “that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women to love their husbands, to love their children” (Titus 2:2-4). Seniors are to be respected, esteemed, and honoured, because the “multitude of years should teach wisdom” (Job 32:7).

God's word also instructs that age brings great blessings to those who have striven to spend their years walking in His ways: “The righteous shall flourish

like a palm tree, he shall grow like a cedar in Lebanon. Those who are planted in the house of the LORD shall flourish in the courts of our God. They shall still bear

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fruit in old age; they shall be fresh and flourishing” (Psalm 92:12-14).

What is often called the “generation gap” refers to differences in opinion and preferences that seem to exist between one generation and another, often involving facets of life such as clothing styles, music and entertainment, and the use of technology. The previous generation is seen as a group whose time has passed, to be supplanted by a newer and “improved” generation.

The good news of the Kingdom of God, however, is that Jesus Christ is returning to this world to establish God's government and a truly just society on this earth—a message that speaks of a time when elders and youth will live together without such a “gap.”

Prophecy tells us there will come a time when the world will look to Jerusalem as an example in many ways—including concerning the relationship between the young and the aged: “Thus says the LORD of hosts... ‘Old men and old women shall again sit in the streets of Jerusalem, each one with his staff in his hand because of great age. The streets of the city shall be full of boys and girls playing in its streets’” (Zechariah 8:3-5).

God will bring *all generations* together in shared activities. At that time, the elderly in Canada—and of *all nations*—won't fear mixing and mingling with the young, and the young will show honour to the “hoary head.”

In a *Tomorrow's World* commentary written several years ago by the late Charles Knowlton, he speaks of a future where the “generation gap” will be no more: “Yes, old and young will mix together with mutual love and respect. Finally, the **gulf will be bridged** and there will be harmony among people of all ages” (“A Better World is Coming,” *Tomorrow's World*, September-October 2011). That time is closer than when he first wrote.

There was a time when older people were highly regarded, respected, and consulted, but now they are too often neglected by a society that wishes to “move on.” However, the current state of affairs will be forever changed for the better when God Almighty establishes His government on this earth.

—Winston Gosse





Liberty's Progress— The American Revolution from a British Perspective

By **John Meakin**

Some two miles from my home in Somerset, England, stands Dillington House, the former country estate of *Lord Frederick North*, Prime Minister of Great Britain between 1770 and 1782. His Tory government served under George III, the infamous Hanoverian King, who in later life suffered from a severe and incapacitating mental illness (now thought to be caused by the genetic blood disease *porphyria*).

King George and Lord North's lasting claim to fame is that "on their watch" they "lost" the 13 American colonies in the Revolutionary War of 1775–1781, or the American War of Independence, as it has come to be known.

The separation of the American colonies from Britain proved to be one of the great turning points in history, as America grew from humble begin-

nings to become the dominant world superpower, rooted in the ideals of "*life, liberty and the pursuit of happiness*" expressed in the famous Declaration of Independence. Over the last century, the U.S. has exerted influence over the entire world, dominating language, culture, business and commerce, and exercising overwhelming military prowess.

How did this happen and why? What lessons can be learned from the birth of the most powerful *nation* the world has ever known, especially from the perspective of the British Empire—the greatest *empire* the world has ever known?

Fighting the French

The story of how this all came about begins at a time when Britain saw that the key to her future prosperity and influence lay in creating a worldwide trading empire. Her greatest challenges to this were from her colonial competitors in Europe, especially the French,

who in 1756 began an all-out attack on the British quest for colonial supremacy, beginning the *Seven Years' War*.

In North America, France—which controlled the central part of the continent—sided with the Abenaki Confederacy of Native Americans against British interests: its thirteen colonies in the east, and those to the north in Canada. The colonists showed distinct loyalty to Britain by providing tens of thousands of troops to engage in the struggle. Britain and the colonists decisively won that war, which concluded with the *Treaty of Paris* in 1763, out of which Britain gained control of Canada from the French and Florida from the Spanish.

But all was not well in the relationship between the American Colonies and Britain. Above all, the colonists wanted to be treated with greater respect and consultation, and not just be dictated to by the King of England and Parliament back in London. What developed was an escalating clash of perspectives and priorities, with the colonists increasingly feeling that their interests were not being adequately represented.

A Royal Proclamation of 1763 placed a limit on the westward expansion of the American colonies. The aim was to divert colonial expansion towards the north (Nova Scotia) and towards the south (Florida). This imposition was unpopular with a vocal minority and contributed to a growing sense of conflict between the colonists and their British masters.

Then, cash-strapped Britain, struggling after the Seven Years' War to finance its increasingly global empire, thought it would be appropriate for the expanding colonies to contribute toward their defence against Indian uprisings and the possibility of future French incursions. The colonists bitterly complained, not directly about the taxes, but on the issue of whether Parliament could levy a tax on the American colonists without their approval. After all, America had no seats and no say in Parliament. The colonists were not exactly being rebellious; they were behaving like all “good” Englishmen back home, who had insisted on “*no taxation without representation*”! This slogan was not truly “a rejection of Britishness, but rather an emphatic *assertion* of Britishness” (Ferguson, Niall. *Empire—How Britain Made the Modern World*, Penguin, 2003, p. 93).

The stage was steadily being set for a mighty showdown. In 1765, Parliament introduced the

Stamp Act, which levied a stamp duty on every document in the British colonies of North America. Perhaps by design, this tax fell most heavily on those radicals producing newspapers that attacked these very taxes; protests ensued and resulted in refusal by the colonies to comply.

When a change of government in London repealed the *Stamp Act* in 1766, there was widespread jubilation in the colonies. But London also emphatically declared that Parliament had the absolute power to make binding on any of its colonies whatever laws and changes it saw fit—even though the colonists were not represented in Parliament. There were cries of horror in the colonies at what was seen as the denial of Anglo-Saxon *liberties* hard won over many generations.

Then, in 1767, heavy import duties were placed on a range of products (including tea) coming into America. The aim was simply to raise money to pay for the costs of administering the colonies. But the reaction was more horror and alienation—which, by 1769, bordered on insurrection and treason by North American assemblies.

The Empire Strikes Back

And now, in 1770, enters Lord North. One of his first acts was to remove all the recent taxes, except the one on tea. Though this was welcome to the colonists, they were boycotting goods from Britain whenever it suited them and generally refusing to cooperate with London. Lord North's government went ahead with its plans anyway and imposed the import of large amounts of surplus tea held by the East India Company into America, but with a much lower tax rate than that imposed upon Britain. At a stroke, this was one part of the British Empire helping another part of the empire on the opposite side of the world.

But this was not how many Americans saw things. Paradoxically, tea had never been cheaper. But the East India company was given a *monopoly* on importing tea into America, and the ones who suffered most from this were the wealthy Boston smugglers. It was they who organized the famed *Boston Tea Party* on December 16, 1773, when people disguised as Mohawk Indians dumped 342 boxes of tea, as yet unloaded from ships, into the Boston harbor. This relatively trivial event of national resistance proved to be an incendiary moment.

Lord North's government responded harshly with a series of Acts in 1774, collectively known by Americans as *The Intolerable Acts*. Boston Harbor would be closed down until adequate compensation for the lost tea was forthcoming from the townspeople. The charter of the Massachusetts colony was revoked, and the governor of Massachusetts received the authority to billet any of his troops in the homes of any settlers he chose.

In addition, Parliament agreed to preserve the French system of civil law and allow 70,000 French-speaking Catholics in Canada to practice their faith without penalties, and their church to be supported by tithes. To the majority of Protestant Americans, these developments reinforced their worst fears about rule from London. For them it heralded trial without juries, the end of *habeas corpus*, and a government without an elected assembly (Shama, Simon. *A History of Britain, Vol. 2 The British Wars, 1603-1776*. BBC, 2001. pp. 464–470; Lee, Christopher. *This Sceptered Isle—Empire*. BBC, 2005. pp. 173–176). America was now already far beyond the point of accepting even the *principle* of being taxed by Parliament in London.

The reaction in London to what was happening across the sea was bitterly divided. Merchants and traders feared for their livelihoods if war were to break out. But the mood of the king and Parliament was all for teaching the “rebellious” Americans a lesson they would never forget. So, the die was cast

and King George III declared that the Americans were in a state of “open and avowed rebellion,” generating conflict “for the purpose of establishing an independent empire.” War was all but certain.

As far as the Americans were concerned, if a war was to be fought, it was with an empire that had corrupted itself and no longer represented *liberty*, but now embodied a *perversion of the principles* upon which it had been founded (Shama, p. 477).

The War Itself

The British Parliament hoped that their superior armed forces, allied with those Americans who remained loyal to the Crown (called “loyalists”), would quickly deliver a short, sharp shock to aspirations of independence, bringing the colonies rapidly to heel and back into submission to British rule.

But things did not work out as the British intended. An epic struggle set in, pitting the superbly trained and equipped British naval and land forces against a ragtag, ill-disciplined, poorly trained, poorly equipped, and only recently formed Continental Army. George Washington was the distinguished and experienced general charged with the uphill task of molding the army into a credible fighting force that could eventually carry the day.

The British were somewhat hamstrung, partly by a reluctance to fully engage in what many char-



Surrender of Cornwallis at Yorktown — John Trumbull

acterized as *a civil war* between essentially the same people, and partly by the need to commit their forces elsewhere in the world to other struggles (with the French) already in progress. The constant hope was that the inferior American forces would see the hopelessness of their cause and simply give up.

Then France, Spain, and the Netherlands opportunistically joined in the conflict on the side of the Americans in hopes of regaining territories lost in the Seven Years' War. The war culminated in October 1781 with an infamous defeat for the British at Yorktown in the south, with the French navy blockading escape by sea, and the now superior Franco-American forces covering the land. General Cornwallis had no choice but to accept defeat on behalf of Britain, and hostilities were rapidly concluded. Two years later, a peace treaty was signed, in which the British government acknowledged American independence (James, Lawrence. *Warrior Race—A History of the British at War*. Abacus, 2001. p. 242). One of the first acts by Washington after the victory was completed was to disband the Continental Army and return to his beloved "Mount Vernon" plantation in Virginia to plan the next steps for the new nation.

The Blossoming of America

The consequences of the war were profound for America in numerous ways. It now had the freedom it craved to develop as it wished without the colonial subservience demanded by the king and Parliament. America became "the land of the free and the home of the brave," eventually creating a uniquely crafted Constitution to protect the Declaration's principles of "*life, liberty and the pursuit of happiness*."

Many came to think that America held a "*manifest destiny*" to spread across the continent—intended by God to be exceptional and to become that shining "city upon a hill" representing a better way of life to the world.

The meteoric rise of America could continue and quicken, built on a rising tide of immigrants buying into American identity, freedoms, and prospects. The vast potential of America's natural resources could be fully developed: in coal, oil and gas, in steel, in timber, and in agriculture. Life and liberty were plentiful for all, and happiness could now be pursued in earnest (though it would take a bloody civil war and many

other societal changes to see such opportunities extended to *all* who lived within America's borders). U.S. trade with the rest of the world could proceed unfettered and unhindered.

With the British navy no longer protecting U.S. interests, an American navy soon began to take shape to do the job itself, beginning with the North African Barbary coast. This was a navy destined to one day totally eclipse the might of the British Navy, and to eventually sail unopposed astride all the world's oceans—and under them as well. The U.S. Air Force would one day rule the skies, and America's once ragtag military would rise to be second to none.

Britain Also Blossoms

What had seemed like a mortal blow to the British Empire failed to materialize. Indeed, the loss of



America seemed only to unleash even greater amounts of energy to expand and progress elsewhere.

Successive governments mulled over the catastrophic events and slowly reached the conclusion that "it was imprudent and impractical to deprive Britons of legal and political rights once they left home to settle overseas" (James, p. 243).

Fifty or so years later, the 1839 Durham Report on British North America concluded that "Those who govern the white colonies should be accountable to representative assemblies of the colonists, and not simply to the agents of a distant royal authority." This is precisely what the earlier generation of British politicians had denied to the American colonies. So the balance of power decisively shifted towards the colonists' elected representatives, with governors taking on a more decorative role, along with that of the monarch. The result was far reaching: the practice of empire could be reconciled with *the principle of liberty*, without the need for wars of independence.

This vital lesson was well learned. Canada, Australia, South Africa, and New Zealand all became self-governing. India followed. And self-government anticipated eventual independence. The British Empire thus came to have a kind of built-in obsolescence—the end result of respect for the principles of freedom and liberty. The *British Commonwealth* is

True Freedom, Liberty and Happiness

One of the great human drives

is the yearning for freedom and liberty—the ability to live in peace and to get on with our lives in freedom within reasonable and agreeable laws. But no *human efforts* to produce freedom, liberty and happiness can possibly be totally successful—life and human nature is simply imperfect and guided by selfishness.

All this points to an overarching question of ultimate

importance. Is there a definitive source of happiness, freedom and liberty? One that applies to everyone, regardless of race or nationality? Is there a universal pathway to achieve these ideals?

The answer is *yes!* It is found in the pages of the Bible, the written expression of God's will and purpose. Belief in God and following His ways leads to ultimate happiness, peace, freedom and liberty. "For you, brethren, have been called to *liberty*; only do not

use liberty as an opportunity for the flesh, but through love serve one another" (Galatians 5:13).

True liberty and freedom is—at its core—an *inner quality* that flows from an intimate relationship with God and with the Holy Scriptures, which define what liberty and freedom mean in practice. Keep reading *Tomorrow's World* magazine to find out how you can have this true liberty yourself and how it will one day be extended to the whole world.

a compelling testimony of where respect for *liberty* can lead: to a group of nations voluntarily sharing similar values of governance and based on mutual respect and *liberty*. Truly, "the War of Independence had dictated the future form and, for that matter, the eventual fate of the British Empire" (James, p. 243).

An Ancient Promise Came to Pass


Strangely enough, many a Briton *also* saw his own country and parliament as a model of liberty and freedom, and their progress in the world as "*exceptional*." Indeed, both America and Britain saw themselves as *chosen by a higher power* to have a powerful impact on the world—and this they certainly did, for good or ill.

Whatever your perspective about this, British and American rule has created a largely free world based on democracy, freedom, and the rule of law. For any who might disagree, one only has to ask what the world would be like ruled by a thousand-year Nazi Reich or a communist collective regime—totalitarian government in dictatorial hands. One shudders to think.

Did Britain and America become great because of the excellence of their constitutional arrangements? Or because the people are intrinsically better than

others? No! There is a surprising biblical reason for the ascendancy of Britain and America.

When the dying patriarch Jacob (Israel) dispensed God's blessings on his children, he especially selected two of his grandchildren, the sons of Joseph. *Manasseh*, the firstborn, would become a great nation, but his younger brother, *Ephraim*, would be even greater, and would become a multitude of nations (Genesis 48:1–22). This was a prophecy for "the last days" (Genesis 49:1) and provides compelling reasons for associating Manasseh with the United States of America, and Ephraim with Great Britain and her national family of blood relatives.

Together, these sons of Joseph were promised remarkable blessings over and above the other brothers (Genesis 49:22–26). This correlation of identities goes a long way towards solving some basic questions that arise from history and the sense of identity, purpose and "specialness" possessed by the American and British people. And this knowledge provides a greater depth to understanding history—and God's future plans—than most people today even imagine. Please write for our enlightening booklet *The United States and Great Britain in Prophecy* to find out more. 

**MAY WE
SUGGEST?**

The Ten Commandments The Ten Commandments reveal the only way a people will ever find life, liberty and happiness! Request a **free** printed booklet from the Regional Office nearest you, or order at **TomorrowsWorld.org**. PDF, ePub and Kindle are also available.



QUESTIONS AND ANSWERS

God Is Not Calling Everyone Now

Question: What did Jesus mean when He said, “No one can come to Me unless the Father who sent Me draws him” (John 6:44)? Does this mean there are some whom God is not drawing to Him?

Answer: Many people misunderstand this verse, because they do not realize that God is not calling everyone to salvation now. Certainly, God will eventually offer salvation to everyone who has ever lived (Romans 9:15; 1 Timothy 2:3–5). He desires that all would receive eternal life and that no one would perish (John 3:16–17; 2 Peter 3:9). But Scripture makes it clear that there is “no other name under heaven given among men by which we must be saved” (Acts 4:12). So how can God keep His word, yet save the billions who have lived and died without even hearing His name or His true message?

The Bible tells us of a future time when all will hear the true Gospel, and will receive God’s calling (Revelation 20:5, 11–12). That time is known as the “Great White Throne Judgment.” It will not be a “second chance”—it will be a time when billions of people are resurrected to physical life and for the first time given the opportunity to hear Christ’s name and teachings.

However, God is drawing a “little flock” to Him in this present age (Luke 12:32). These are called the “firstfruits” (James 1:18). These Christians—individuals who in this present age have been given God’s Holy Spirit to help them overcome their human nature and live God’s way—have been fighting to overcome not only their own sinfulness, but also the sinful influence of society and of Satan, whom Scripture calls the “god of this age” (2 Corinthians 4:4).

The Better Resurrection

By contrast, those whom God calls at the Great White Throne Judgment will be able to compare their former lives—lived in this age while influenced by Satan and carnal society—with the Millennial environment in which God will have resurrected them, and most will surely accept God’s offer of salvation and eternal life.

Because the firstfruits must overcome sin in a more difficult environment, God promises them a

“better resurrection” (Hebrews 11:35). They will become members of God’s Family at Christ’s second coming, and will assist Him in ruling this earth during the Millennium, the thousand-year period when the world will live in peace and harmony under Christ’s rule—preparing for the Great White Throne Judgment, which will occur after the end of the Millennium. After the Great White Throne Judgment, all human beings will have heard the true Gospel, and those who have rejected it will be burned up in a lake of fire, destroyed forever in the “second death” (Revelation 20:14–15).

The Bible tells us of a future time when all will hear the true Gospel, and will receive God’s calling. That time is known as the “Great White Throne Judgment.”

God expects His people to be preaching the true Gospel until Christ returns (Matthew 24:14, 46). Even so, we understand that most people who pick up a copy of *Tomorrow’s World* magazine are not being “drawn” by God in this age. For them, the articles they read will merely serve as a “witness,” so that in the future they cannot say, “Nobody told me! God isn’t fair!”

God expects us to act on what He has taught us. Even after baptism, we retain our free moral agency, and our works and choices interact with our faith (cf. James 2:20–22). Salvation is a gift we cannot “earn”—but we can reject that gift if we willfully rebel against our Savior. So, if you are understanding what you read in this magazine, do not squander the amazing opportunity God is giving you to become one of His firstfruits who—as kings and priests—will have the unique privilege of ruling under Jesus Christ in the Millennium. Keep reading *Tomorrow’s World* magazine, and comparing what you read here with what you find in your Bible. If you think you may be ready for baptism, please write for your free copy of *Christian Baptism: Its Real Meaning*, or contact one of our representatives at one of the addresses listed on page four of this magazine.



The Surrender at Saratoga
American General Daniel Morgan accepting the surrender of British General Burgoyne—John Trumbull

Miracles of the American Revolution

Few today realize that important facts and vital lessons about American history have been ignored and forgotten.

By **Douglas S. Winnail**

Concerted efforts to eliminate any reference to God in American schools and media, and the supposed “debunking” of the Bible by academics, have resulted in widespread biblical illiteracy and a tragic ignorance of the true facts involved in the birth of the United States—especially the *incredible role* that God’s intervention played in the American Revolution.

While secular scholars and liberal theologians may scoff, the shift away from the Bible has eliminated a *vital perspective* from the study of *history that will have serious consequences*. The Bible records that long ago, Moses warned the ancient Israelites, who had been supernaturally delivered from Egypt by God through a series of powerful miracles, to “take heed to yourself [that is, remember!], lest you forget the things that your eyes have seen, and lest they depart from your heart... And teach them to your children and your grandchildren” (Deuteronomy 4:9).

Decades later, Joshua reminded his generation of Israelites how God had fought their battles (Joshua 23:2–3) and established their nation in a promised land by halting the waters of the Jordan River (Joshua 5:1), breaking down the walls of Jericho (Joshua 6:20), and raining hail stones on an enemy army (Joshua 10:11). The Bible also records that other nations recognized these events as divine interventions by Israel’s God (see Exodus 14:14, 25; Joshua

5:1). Centuries later, the prophet Isaiah warned the backsliding nation of Israel to “remember the former things of old” and how God had intervened on its behalf to accomplish His purpose (Isaiah 46:8–11)—yet critics claim these are only fables!

Another vital lesson that our increasingly secular Western societies have lost sight of is that *God guides the course of history*, that “He makes nations great, and destroys them; He enlarges nations, and guides them” (Job 12:23–24). The prophet Daniel records the same important message—that God “removes kings and raises up kings” and “the Most High rules in the kingdom of men, and gives it to whomever He will” (Daniel 2:21; 4:17, 25, 32; 5:21).

But what important facts have Americans and the world forgotten, and did God *really* intervene to guide the outcome of the American Revolution? What sort of evidence is ignored and seldom mentioned today?

George Washington and Boston

George Washington played a leading role in the American Revolution and the nation’s founding. His solid character and firm convictions were key factors in molding the nature and outlook of America. However, the fact that he *lived* to lead this young nation appears due to what was called Divine Providence—the intervention of God in mankind’s affairs for a purpose. In 1755, during the French and Indian War, 23-year-old Colonel Washington was one of 1,400 British troops under the command

of General Braddock marching to capture Fort Duquesne, near Pittsburgh, when they were attacked by a French and Indian force. During the battle, “Braddock was killed and every officer on horseback was shot, *except* Washington.” The young colonel later wrote to his brother, “But by the All-Powerful Dispensations of Providence, I have been protected beyond all human probability or expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, although death was leveling my companions on every side of me.” A Native American who fought in the battle later stated, “Washington was never born to be killed by a bullet! I had seventeen fair fires at him with my rifle and after all could not bring him to the ground” (*Miracles in American History*, Federer, pp. 17–19).

Years later, during the early spring of 1776, with the British in control of Boston, Washington ordered cannons brought through the snow from Fort Ticonderoga (some 300 miles away) to fortify Dorchester Heights overlooking Boston harbor. Seeing the danger, British General Howe ordered an amphibious assault on the American position. However, the night before the assault was to begin, “a hurricane or terrible storm... a southeaster of gale proportions” hit the Boston area and disrupted Howe’s plans, so he called off his attack on the American position due to “the badness of the weather.” As a result of the sudden storm and the strength of the American position commanding movement in and out of Boston harbor, General Howe ordered the British troops to evacuate Boston (see *The Weather Factor*, Ludlum, pp. 33–34). Washington again wrote to his brother, “this remarkable Interposition of Providence is for some wise purpose, I have not a doubt” (*Miracles in American History*, p. 41).

Dense Fog, Snowstorm & Freeze

In the summer of 1776, General Howe had a British force of more than 400 ships and 32,000 troops stationed around Staten Island in New York Harbor. George Washington gathered about 8,000 American troops to Brooklyn Heights on the western edge of Long Island. The British were able to land about 15,000 troops behind Washington’s lines and inflict heavy losses on the Americans, who were encircled on Brooklyn heights with their backs to the East River.

However, the weather again proved to be a deciding factor. Strong winds, an ebbing tide, and incessant rain kept the British from further attacks on the American position, and from moving their warships into the East River to cut off an escape route. Washington, realizing the danger of his position, ordered a nighttime evacuation of Long Island. That evening, at about 11:00 p.m., the wind died down and a thick fog developed, shrouding the American evacuation—and when the fog lifted later the next morning, the British were surprised to find that the American soldiers were nowhere to be found (*Seven Miracles That Saved America*, pp. 9–11)! One American soldier wrote, “Providentially for us, a great fog arose, which prevented the enemy from seeing our retreat” (*The Weather Factor*, pp. 36–37). The outcome of this battle has been described as “so astonishing that many (including General Washington) attributed the safe retreat of the American army to the hand of God” (*America’s Providential History*, Mark A. Beliles & Stephen K. McDowell, pp. 158–161). If the wind, rain, and the fog—termed the “heavenly messenger”—had not intervened for the Americans, they would have been captured, Washington would have been hanged, and the Revolution would have come to an early end.

In December of 1776, with morale low and the American Army dwindling to about 2,000 at Valley Forge, Washington decided to cross the ice-filled Delaware River and launch a surprise attack on the



General George Washington with his army at Valley Forge
—Valley Forge Historical Society

British in Trenton, New Jersey. The Americans attacked at sunrise on December 26 during a driving snow storm, with the wind at their backs and blowing into the faces of the mercenary Hessian troops, who had been celebrating Christmas the day before. In less than an hour, the Americans captured nearly a thousand Hessians and lost only a few men. Artillery officer, Henry Knox wrote of the victory at Trenton:



“Providence seemed to have smiled on every part of this enterprise” (*America’s Providential History*, pp. 161–162).

Following the surprising American victory at Trenton, General Cornwallis was sent to engage Washington and his troops, who had re-crossed the Delaware River and were deployed around Trenton. Traveling over muddy roads due to rain and a January thaw, Cornwallis eventually pinned Washington and his troops with their backs against a little creek. Believing he had Washington trapped, Cornwallis decided to wait till the next day to “bag the fox.” However, during the night there was another “providential change in the weather.” The temperature dropped, freezing the ground and allowing for easier movement of men and materials. Washington’s troops left their fires burning and evacuated their camp. They were able to move over the frozen roads to attack and defeat British troops in Princeton, behind Cornwallis, endangering his supply lines (*The Weather Factor*, pp. 41–44). This surprising turn of events in favor of the Americans happened because of a “providential” change in the weather. The escape from a trap and victory at the Battle of Princeton were seen as evidence of God’s hand in these events.

A Key Victory and a Spy

Another crucial turning point occurred in the summer of 1777. British General John Burgoyne was marching down the Hudson River Valley from Canada with a force of 7,000 men to join General Howe, who was supposed to be marching north to Albany, New York. However, Burgoyne was stopped at Saratoga by a force of more than 15,000 Americans, who were angered by the brutality inflicted by Burgoyne’s Native American allies. Failing to defeat the Americans, Burgoyne and his troops began a retreat, only to be

caught in a rainstorm that turned the roads into a slimy bog. When the Americans crossed the Hudson River ahead of him and blocked his escape, Burgoyne and 6,000 of his troops surrendered. General Howe never made the trip up the Hudson, as his reinforcements and supplies coming from England were prevented from reaching America for three months due to *contrary winds*. The defeat of one of Britain’s best generals in North America by colonials was a shock to London, but it was viewed as a “miracle” in Paris—as it was a turning point in the Revolutionary War that brought France into the conflict on the side of the Americans (*50 Battles that Changed the World*, William Weir, pp. 55–59). General Washington wrote of this event, “I most devoutly congratulate my country, and every well-wisher to the cause, on this signal stroke of Providence,” and Roger Sherman, a signer of the Declaration of Independence wrote, “This is the Lord’s doing, and marvelous in our eyes” (*Miracles in American History*, pp. 55–57).

In the fall of 1780, the treasonous action of General Benedict Arnold, the hero of the Battle of Saratoga, was discovered by a surprising turn of events. Arnold was plotting to turn the American garrison at West Point—a key position for the control of the Hudson River—over to the British in return for a payment of 20,000 pounds (about a million dollars in today’s money). Several American sentries happened to stop Major John Andre, dressed as a civilian, as he attempted to return to British lines. In a hollow space in his boot they found a map of West Point and details of an impending attack. The unexpected apprehension of Major Andre and the discovery of Benedict Arnold’s treachery was widely viewed as an act of “Divine Protection” (*America’s Providential History*, pp. 163–165). Yale President Ezra Stiles wrote in 1873, “A providential miracle detected the conspiracy of Arnold... [T]he body of the American army, then at West Point, with his excellency General Washington himself, were to have been rendered into the hands of the enemy” (*Miracles of American History*, pp. 63–66).

Rising Rivers, Storms and a Sudden Squall

In January 1781, American General Daniel Morgan defeated an advancing British force under General Cornwallis at the Battle of Cowpens in South Carolina

in what has been called a “tactical masterpiece and turning point of the war” (*Miracles in American History*, p. 67). After the battle, Morgan retreated north, chased by the British. Cornwallis reached the Catawba River only hours after the Americans had crossed, “but a sudden storm made the river impassable... the British nearly overtook the Americans at the Yadkin River, but again rains flooded the river

THE CULMINATING BATTLES OF THE REVOLUTIONARY WAR WERE ALSO DECISIVELY INFLUENCED BY THE WEATHER

slowing the British” and “another flash flood blocked the British” at the Dan River—allowing the Americans to cross into friendly territory in Virginia. British General Henry Clinton described these events as follows: “Here the royal Army was again stopped by a sudden rise of the waters, which had only just fallen (almost miraculously) to let the enemy over” (*ibid.*, pp. 67–68). George Washington wrote in March of 1781, “We have abundant reasons to thank Providence for its many favorable interpositions in our behalf. It has at times been my only dependence, for all other resources seemed to have failed us” (*ibid.*, p. 69).

The culminating battles of the Revolutionary War were also decisively influenced by the weather. In October of 1781, an inconclusive engagement between the French and British fleets in the Atlantic—prolonged by shifting winds—allowed another squadron of French ships with troops and supplies to slip into the Chesapeake Bay—preventing British supply ships from reaching Cornwallis, who was surrounded by 17,000 French and American troops in Yorktown. Facing overwhelming odds, Cornwallis attempted a nighttime breakout by starting to ferry his regular troops across the York River. The first group made it safely across the river. However, a sudden and severe rain squall blew the second contingent of soldiers downriver, leaving Cornwallis with a much-reduced force. This sudden “adverse turn of the weather completely disrupted the attempted breakout” and as a British colonel commented, “Thus expired the last hope of the British army” (*The Weather*

Factor, pp. 59–64). Cornwallis surrendered the next day—while a British military band played “The World Turned Upside Down.” The American victory at Yorktown has been called one of the most influential battles in history, as it ended an eight-year struggle for independence and launched America on a path to becoming a world power (*The Battle 100*, Michael Lee Lanning, pp. 1–4)—and it was aided by a sudden and dramatic change in the weather.

After the pivotal Battle of Yorktown, Yale President Ezra Stiles wrote, “Who but God could have ordained the critical arrival of the Gallic (French) fleet, so as to... assist... in the siege of Yorktown?” Several years later, George Washington wrote, “it

will not be believed that such a force as Great Britain has employed for eight years in this country could be baffled in their plan of subjugating it... The singular interpositions of Providence in our feeble condition were such, as could scarcely escape the attention of the most unobserving, while the perseverance of the Armies of the United States, through almost every possible suffering and discouragement for the space of eight long years was little short of a standing miracle” (*Miracles in American History*, pp. 71–72)—yet the critical role of Divine Intervention is seldom mentioned today.

The general feeling during and after the Revolutionary War was that God had blessed the American effort for independence, and the Hand of God had intervened again and again to guide events



The Delaware Regiment at the Battle of Long Island
—Valley Forge Historical Society



Washington Crossing the Delaware—Emanuel Leutze

at this critical time—but few remember this today. In 1787, when 81-year-old Benjamin Franklin urged the Continental Congress to begin their daily deliberations with prayer, he commented, “I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth: that God governs in the affairs of men”—as the Bible states in several places (*America’s Providential History*, p. 172). Many modern Americans and citizens of the world have forgotten this important lesson of history that is plainly revealed in the Scriptures.

The Bible reveals that failure to transmit the **true facts of history** and the willingness of leaders to ignore **important lessons** of history will have serious consequences for America and other Israelite nations in the Western world.

The words of the biblical prophets ring out through time. Jeremiah records God’s warning, “Because My people have forgotten Me... I will

scatter them as with an east wind before the enemy” (Jeremiah 18:15–17). His words are consistent in the pen of Ezekiel: “Because you have forgotten Me and cast Me behind your back, therefore you shall bear the penalty of your lewdness and your harlotry” (Ezekiel 23:35). Likewise, through Hosea, He says, “My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the law of your God, I also will forget your children” (Hosea 4:6).

God is going to allow nations whose people ignore His instructions and forget how He has intervened on their behalf to reap what they have sown (Jeremiah 2:17–19; Hosea 4:7–9).

As Americans observe the 241st anniversary of their independence, we all need to heed these ancient warnings from the God who worked the miracles of the American Revolution. TW

**MAY WE
SUGGEST?**

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The Chunnel: Icon of National Cooperation



Thirty years ago, on July 29, 1987, British Prime Minister Margaret Thatcher and French President François Mitterrand signed an historic agreement to build a train tunnel under the English Channel. Its purpose was to allow faster and more efficient travel between France and England. This engineering marvel is called the Eurotunnel, Channel Tunnel, or affectionately, “the Chunnel.” This connection between Britain and France has benefited both sides, but what does this accomplishment portend for the future? Is it possible that the Eurotunnel could serve as a symbol of the type of cooperation all nations will one day exhibit?

A More Cordial Relationship

It is no great secret that the British and French relationship over the centuries has been afflicted with war and resentment. But, after the Battle of Waterloo in 1815 and the end of France’s domination of Europe, there was a marked improvement in how the two nations got on with each other. Nearly a century later, on April 8, 1904, the *Entente Cordiale* was signed. This Anglo-French agreement resolved long-standing antagonisms by settling a number of difficult and controversial issues.

The *Entente Cordiale* paved the way for cooperation between England and France in the decade leading up to the Second World War and beyond. It lessened the isolation both France and England had assumed, the former by obligation and the latter willingly. War had turned to peace, and peace led to the possibility of cooperation. With friendship fanned into a healthy flame, the path was paved for the accomplishment of something truly magnificent, if only the Franco-British relationship could

be freed from the constricting grip of national security fears, cultural differences, and funding woes.

A Bold and Ambitious Dream

The dream of overcoming the natural water barrier separating Britain from the European continent dates back to 1785, when a Frenchman, Jean-Pierre Blanchard, and an American, John Jeffries, successfully navigated the skies above the English Channel via hot air balloon. However, it was “Napoleon’s engineer, Albert Mathieu, [who] planned the first tunnel under the English Channel in 1802, envisioning an underground passage with ventilation chimneys that would stretch above the waves” (“English Channel tunnel opens,” *History.com*). His was a bold and ambitious plan, yet too early for practical development. Another Frenchman, Thomé de Gamond, is considered the real “father” of the tunnel between France and England. Gamond proposed prefabricated tube tunnels. They would rest on the channel floor, rather than be bored through the hard earth beneath.

It was the invention of the tunnel boring machine (TBM) in 1875 that brought the dream closer to reality. The early TBMs were capable of boring at a speed of five feet per hour. By comparison, the eleven 800-foot-long TBMs used to eventually complete the Eurotunnel could rip through the hardest rock at 15 feet per hour, a 200-percent increase in tunnelling efficiency!

Drilling began in 1881 off the coast of England at Dover, and in Calais on the French coast. National security fears halted the drilling, however, after both sides reached only the 5,000-foot mark. In 1974, TBMs resumed biting their way through the chalk

marl sandwiched between solid bedrock and with the intense pressure of the water-filled Channel bearing down from above. Progress was again halted, but this time it was due primarily to a failure to secure funding by the British government.

The Dream Becomes Reality

Then, in 1987, Margaret Thatcher and François Mitterrand signed the historic agreement to build the tunnel. Both sides agreed that it would be wholly funded by private investors. The final design was for three tunnels. Two 25-foot diameter tunnels would take passengers and cargo by train, each in one direction. A smaller bi-directional service tunnel would be used for maintenance and emergencies. A group of British and French engineering construction companies built the 31-mile tunnel (23 miles of which is underwater, making it the longest underwater train tunnel in the world) over a period of seven years, using 7,000 workers 300 feet beneath the English Channel. The total cost of the project was £12 billion in today's currency, surpassing the original budget by more than fifty percent. The tunnel opened for service on May 6, 1994. With train speeds of up to 100 mph, a trip from London to Paris is possible in only three hours.

A Symbol of Hope, Tried by Fire

The “Chunnel,” named one of the “Seven Wonders of the World” in 1996, ironically suffered its most notable fire on November 18 of the same year. This symbol of national cooperation and a truly great British and French collective achievement was put at great risk—just as the spirit of the *Entente Cordiale* was also tested



Eurostar trains at St Pancras International station

by a humanitarian “fire” in the form of the migrant crisis of 2016.

The tunnel was seen as the conduit to a better life for those fleeing from war-torn parts of Africa and the Middle East, and the entrance of the Eurotunnel in Calais became the pinch point as the crisis spread across Europe.

The political landscape was “terra-formed” by the Brexit referendum vote held on June 23, 2016. To the great dismay of many, 51.9 percent of the British voting public chose to leave, rather than to remain in the European Union (EU). Even those who voted to leave were feeling what was at the time being called “Regrexit.” This *regret* could be likened to “buyer’s remorse”—when, after purchasing something greatly sought after, the reality of the true cost becomes clear—and many individuals across the United Kingdom were left scratching their heads, wondering what had transpired, and many others wanting to turn back the hands of time.

That would not be the case, however, as the “divorce papers” were activated by Prime Minister Theresa May on March 29, 2017, in the form of Article 50 of the Lisbon Treaty. So began a two-year timetable of negotiations about the future relationship between a separate Britain and the European Union. Current feelings between Europe and the United Kingdom have changed dramatically since the days of the dream of connecting Britain to the continent!

National Cooperation Is Coming!

The cooperation exhibited between once-warring nations, Britain and France, and the engineering wonder they produced is an example of the kind of cooperative effort that will be made possible after the return of Jesus Christ. Humanity has not known peace (Isaiah 59:8), but in the future, “nation shall not lift up sword against nation, neither shall they learn war anymore” (Isaiah 2:4).

While it is true that the nations have not known the way of peace, there have been glimmers of cooperative peace and shared accomplishment. The Eurotunnel is just one such example. After the return of Jesus Christ to this earth, the possibility for more shared achievements—by nations that will then truly be at peace with each other—will become a joyous reality for all.

—Adam West



THE Works OF HIS HANDS

Into the Storm!

My father was always fascinated by storms. News of one approaching would draw him to our small front porch, where he would stand, watching it build along the horizon. As a child, I would join him at times, staring into the dark clouds in the distance—seeing them move, swirl, and gather as they darkened further still, and wondering what they held in store as they drew closer to our home.

Our world is home to many kinds of storms, from rainstorms that feed our crops and thunderstorms that rattle our windows, to devastating tornados and hurricanes or cyclones, with the power to reduce even our largest cities to rubble and destroy thousands of lives.

Can these awesome phenomena teach us anything? For all the potential damage and devastation they may wreak upon our populations and the cities we've constructed, can they serve any purpose for us today?

As with every part of the Creation in which we live, the storms that surround us can most certainly teach us. For while we have yet to master the storm, the storm does, indeed, have a Master. And it is, like us, among the works of His hands.

The Wondrous and Dangerous Power of Storms

Witnessing the majesty and power on display in storms from a safe distance away can be an inspiring sight. Even seemingly more “common” phenomena, such as simple evening thunderstorms, with lightning arcing across the sky and curtains of water dropping from the skies, can move the spirit and generate a sense of wonder.

But for those who have experienced the pain and suffering that storms can bring, the power of such

weather systems is felt on a deeper level. My family and I have taken refuge in our basement when news of a local tornado was broadcast on the news, and many of our friends were personally impacted by the deadly tornado that laid waste to portions of Joplin, Missouri in 2011. Growing to three-quarters of a mile wide (more than one kilometer) and slowly traveling 13 miles (21 kilometers) along the ground, by the time it was done the twister had turned portions of Joplin into a wasteland and had killed 161 people.

Yet, as fearsome as that event was, it hardly represents an upper limit to the destructive power of storms. Consider hurricanes.

Called by different names that indicate the region in which they develop, hurricanes, typhoons and cyclones are among the most powerful and destructive forces unleashed on planet Earth. The great Bhola cyclone of 1970 absolutely devastated the area around present-day Bangladesh, taking the lives of as many as 500,000 people in a single day in November.

Modern satellite imagery gives us the opportunity to view such storms from high above the surface of the earth, and it is almost impossible not to be moved by the size and scale of these oceanic monsters—averaging around 100 miles (161 kilometers) across. However, their colossal size does not fully reveal the power such storms represent.

Power Beyond Imagination

Reflect on the devastation wreaked upon the Japanese city of Hiroshima near the conclusion of World War II by the dropping of the world's first atomic bomb to be used in battle. The bomb was called “Little Boy,”

and its single explosion utterly devastated Hiroshima, killing multiple tens of thousands and destroying around 60,000 buildings instantly. It was a moment in which mankind demonstrated—in a terrifyingly lethal manner—that he had begun to tap into new sources of power, previously inaccessible to humanity.

Yet such power is virtually nothing compared to that of the hurricane. Consider this summary by *The Globe and Mail*:

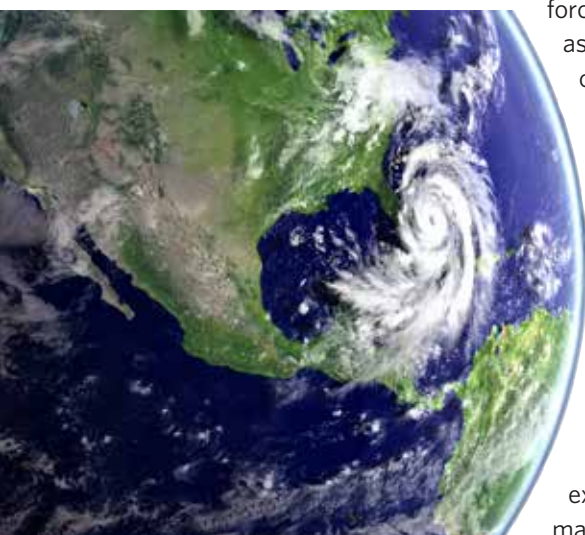
Taken over the entire cloud shield of an “average” hurricane, the energy released daily in the form of rain and wind is the equivalent of about 13,000 megatons—almost equal to the destructive potential of all the weapons in the Cold War missile silos in the United States and the former Soviet Union. That’s a million Hiroshima bombs exploded at a rate of more than 10 a second—20 Little Boys for each of the 50,000 (estimated) cities on the planet (“The 13,000-megaton storm,” September 3, 2005).

While humanity often considers itself the master of the planet, such storms are a fearsome reminder that we are most certainly not.

But for all of their sheer power and destructive might and the awe they can inspire among those forced to share the planet with them, the greatest purpose they serve is to point to One who is greater than them all.

In Scripture, God associates Himself with storms and whirlwinds on a number of occasions, using their

force and power as reflections of His own. When He speaks to Job, for instance, desiring to help the suffering patriarch to better comprehend the extent of His majesty, He



chooses to speak to Job “out of the whirlwind” (Job 38:1). And when He appears to the prophet Ezekiel in a vision, He approaches the seer as a storm of fire coming from the north (Ezekiel 1:4).

Similarly, God frequently pictures His wrath coming upon sinning nations as a terrifying tempest, such as the “destroying storm” of Isaiah 28:2.

The God of Creation is Lord of the Storm

But perhaps the most fitting connection between the power of the storm in the created world and the Creator of that world was made during the ministry of Jesus, almost 2,000 years ago.

He and His disciples were together in a boat in the middle of the Sea of Galilee. While the disciples were working to cross to the other side of the sea, Jesus was asleep in the stern, taking a well-deserved nap after teaching the multitudes along the shore.

While He was sleeping, a powerful windstorm



arose on the sea, such that the waves were crashing into the boat, which was beginning to fill with water. Though

many of the disciples were experienced boatmen, they began to fear and panic as they saw that the storm might sink their boat and kill them all, and they awoke their Master, who was sleeping through it all, and cried to Him, “Teacher, do You not care that we are perishing?” (Mark 4:38).

The Bible records what happened next very simply: “Then He arose and rebuked the wind, and said to the sea, ‘Peace, be still!’ And the wind ceased and there was a great calm” (v. 39). With only three words, Jesus Christ had commanded the Creation—and the Creation obeyed! The disciples said to each other, “Who can this be, that even the wind and the sea obey Him!” (v. 41).

They can be marvels to behold, and they can be fearsome to experience. They can inspire us with their scope and power, and they can cause us to flee before the devastation they bring. Storms—the hurricane, the tornado, the cyclone, the thunderstorm—remind us that we do not live in a world of our own creation, and they humble us before their might.

But even the storm is humbled before its own Creator and must yield to His will. So, too, must we.

—Wallace G. Smith

The Doctrine of Indulgences

After his return from Rome, Luther had resumed his teaching career in the University of Wittenberg, and continued in his study of the Scripture, and in the development of his theory of justification and salvation. Through the encouragement of his superior, Staupitz, he completed his work for his doctor's degree so that he might replace Staupitz by assuming the chair of Bible studies at the university. In 1512, he took the degree of Doctor of Divinity, and continued his teaching career.

All the while, his ideas on justification were growing and developing. He wrote: "I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, 'the justice of God,' because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore I did not love a just and angry God, but rather *hated* and *murmured against him*. Yet I clung to the dear Paul and had a great yearning to know what he meant" (Bainton, p. 49).

Notice that Luther confessed that he *hated* God in the role of Lawgiver and Judge. True enough, his false Catholic concept of obedience confused him as to the real spiritual issues at stake. He was like a man *spiritually drunk*—seeking his way out of an abyss. But in his mental torment from Catholic teaching, he was also desperately determined to find a *way around* obedience, law, and justice.

Luther wrote: "Night and day I pondered until I saw the connection between the justice of God and the statement that 'the just shall live by his faith.' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the 'justice of God' had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven..." (Bainton, p. 49).

Thus, we can see that with the increasing stress Luther was putting on justification by faith *alone*, the Romish practice of selling *indulgences* for sin would be particularly distasteful to him—and an abuse he

would naturally want to attack. Since the matter of *indulgences* was the immediate cause of Luther's break with Rome, it will be particularly helpful at this point to quote a scholarly description of this practice, and the exact wording of the indulgences.

Description of Indulgences

James Wharey describes the practice of indulgences in detail in his *Sketches of Church History* (Presbyterian Board of Publication, 1840. pp. 224–225):

Indulgences, in the Romish church, are a remission of the punishment due to sin, granted by the church, and supposed to save the sinner from purgatory. According to the doctrine of the Romish church, all the good works of the saints, over and above those that were necessary for their own justification, are deposited, together with the infinite merits of Jesus Christ, in an inexhaustible treasury. The keys of this were committed to St. Peter and to his successors, the popes, who may open it at pleasure; and, by transferring a portion of this superabundant merit to any particular person for a sum of money, may convey to him either the pardon of his own sins, or a release of anyone for whom he is interested, from the pains of purgatory.

Such indulgences were first invented in the eleventh century, by Urban II, as a recompense to those who went in person upon the glorious enterprise of conquering the Holy Land. They



The practice of selling indulgences for sin was particularly troublesome to Luther

were afterwards granted to anyone who hired a soldier for that purpose; and, in process of time, were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. The power of granting indulgences has been greatly abused in the Church of Rome. Pope Leo X, in order to carry on the magnificent structure of St. Peter's at Rome, published indulgences, and a plenary permission to all such as should

contribute money towards it. Finding the project take, he granted to Albert, elector of Mentz, and

archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighboring parts, and farmed out those of other countries to the highest bidders; who, to make the best of their bargain, procured the ablest preachers to cry up the values of the ware. The form of these indulgences was as follows:

"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the union of the faithful, and to the innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of paradise of delights shall be opened: and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."

Wharey notes that the glowing descriptions, which the hawkers of indulgences gave of their benefit, were sometimes almost incredible. If a man, they said, should purchase letters of indulgence, his soul may rest assured of its salvation. "Lo," they said, "the heavens are open; if you enter not now, when will you enter?"

It was the *great abuse* of this already abominable practice that led Martin Luther to take a definite stand against Rome. He was, of course, correct in opposing

this practice. Taking the stand he took required courage. But the question we wish to consider is whether this led him to return to

IT WAS THE GREAT ABUSE OF INDULGENCES THAT LED MARTIN LUTHER TO TAKE A DEFINITE STAND AGAINST ROME

the "faith once delivered," or simply to reject that part of the Catholic teaching he could not agree with—and to set up in its place another purely *human*-inspired ecclesiastical system that suited *him*.

The Indulgence for St. Peter's in Rome

In Luther's vicinity, the proclamation of the indulgence to help rebuild St. Peter's in Rome was entrusted to a Dominican, Tetzel, an experienced vendor. The indulgence was not actually offered in Luther's parish, because the church could not introduce an indulgence without the permission of the local authorities. In this case, the elector, Frederick the Wise, would not give his consent because he did not wish the indulgence of St. Peter's to encroach upon the indulgences of All Saints' Church at Wittenberg (Bainton, p. 57).

But Tetzel came so close that Luther's parishioners could go over the border and return with some amazing concessions as a result of the high-pressure sales campaign Tetzel and his fellow hawkers were conducting.

Luther was righteously indignant at this shameless imposition of the pope, and his reformer's blood was roused. He drew up ninety-five theses for debate and nailed them to the door of the Castle Church at Wittenberg, as was the practice of the time for public posting. This was on October 31, 1517.

Many of Luther's theses appealed to the desperate financial straits of the German peasants, and indirectly appealed to the papacy to stop exacting

more money from them. In his fiftieth proposition, Luther maintained: “Christians must be taught that if the pope knew the exactions of the preachers of indulgences, he would rather have St. Peter’s basilica reduced to ashes, than built with the skin, flesh, and bones of his sheep” (Bettenson, Henry. *Documents of the Christian Church*. G. Cumberlege, Oxford University Press, 1950. p. 267).

In the heated discussions that followed, Luther declared: “The revenues of all Christendom are being sucked into this insatiable basilica. The Germans laugh at calling this the common treasure of *Christendom*. Before long all the churches, palaces, walls, and bridges of Rome will be built out of our money. First of all we should rear living temples, not local churches, and only last of all St. Peter’s, which is not necessary for us. We Germans cannot attend St. Peter’s. Better that it should never be built than that our parochial churches should be despoiled” (Bainton, p. 61).

Luther’s *political appeal* to his fellow Germans is evident in all the early writings on this subject. He does not argue from the spiritual principle of what is right or wrong before God, but primarily from the *nationalistic* attitude that the money from indul-

the idea of blasphemy against the mercy of God would have the appeal to create a *popular revolution*.

Luther took no steps to spread his theses among the people. But others quietly translated them into German and had them printed. They soon became the talk of all Germany, and Luther’s career as a reformer had been launched (Bainton, pp. 62–63).

Luther’s Final Break with Rome

When Luther first posted his theses, he did not intend them for general dissemination. But now that they had been distributed, he stood by them in subsequent discussions and in tracts, which he wrote in their defense. Although news of these developments traveled slowly, it was not long before the authorities in Rome knew that the greater part of Germany was taking sides with Luther.

An accusation was brought against Luther at Rome, and the pope commissioned Cardinal Cajetan to represent him in talks with Luther. He was told to try to persuade Luther to give up any radical ideas—and to handle the affair with as little disturbance as possible (Hausser, pp. 19–20). But Cajetan’s efforts changed nothing.

Thereupon, a second attempt was made to keep

Luther within the Roman fold. Carl von Miltitz, a papal nuncio, was able to win Luther’s confidence and make an agreement with him to maintain silence—provided his enemies would also—until papal representatives had been able to look into Luther’s

LUTHER STILL REGARDED THE ROMAN CHURCH AS “HOLY”! IT IS IMPORTANT TO REALIZE HOW THOROUGHLY STEEPED IN HER PHILOSOPHIES AND DOCTRINES LUTHER ACTUALLY WAS

gences should be spent on German religious causes.

Luther’s attack on the papal financial policy brought a ready agreement among the Germans, who had long suffered from a sense of grievance against the *Italian* hierarchy—as they often regarded it. Luther’s other point, that indulgences were spiritually harmful to the recipient, and that the pope has no absolute power over purgatory or the forgiveness of sins, also stirred up controversy.

Although the average German was likely to fully understand only the demand for financial relief, only Luther’s connection of this popular grievance with

new doctrines. “And then,” Luther said, “if I am convicted of error, I shall willingly retract it, and not weaken the power and glory of the holy Roman Church” (Hausser, p. 22).

We notice that Luther *still* regarded the Roman Church as “holy”! It is important to realize how thoroughly *steeped* in her philosophies and doctrines Luther actually was. True, he eventually came to sharply disagree on several points. But to the very end, Martin Luther—born and reared a Roman Catholic, and a Catholic priest by profession—was literally *saturated* with the concepts, dogmas, and

traditions that his church had accumulated through the Middle Ages.

As late as March 3, 1519, Luther wrote the pope: “Now, Most Holy Father, I protest before God and his creatures that it has never been my purpose, nor is it now, to do ought that might weaken, or overthrow the authority of the Roman Church or that of your Holiness; nay, more, I confess that the power of this church is above all things; that nothing in heaven or on earth is to be set before it, Jesus alone, the Lord of all, excepted” (Alzog, Johannes. *Manual of Universal Church History*. 1878. p. 195).

Unless he were lying in this letter, Martin Luther—even at this late date—felt that the Roman Catholic religion was the true Church of God on earth!

Luther’s Course of Action

But his truce with Rome not to speak out was to be short-lived. Dr. John Eck, a theologian from Leipzig, publicly challenged Luther to debate on his new doctrines (Hausser, p. 22). So the battle of words and pamphlets revived.

In the debates, Luther, as he always did, confused *justification* and *salvation*. He maintained that faith *alone*—without any works—suffices for salvation. When confronted with conflicting statements from the Epistle of James, *he called into question the authenticity of the epistle* (Alzog’s *Manual*, p. 302).

It is important to realize that not once, but *many times*, Luther would challenge the authority of any book in the Bible which seemed to disagree with *his ideas on justification*. We will discuss Luther’s contradictory statements on Scripture later in this series.

After the Leipzig debates, Dr. Eck set out for Rome to warn Pope Leo X of the danger Luther was becoming to the Catholic Church in Germany. A papal bull was issued in 1520 condemning Luther and forty-one of his propositions. He himself was to be excommunicated if he did not retract within sixty days (Alzog, p. 300).

Powerful Support Gathers

Because of Luther’s popularity with both the common people and the nobility, the papal bull was received

with open repugnance in Germany. Many declared that it was not necessary to obey it, and Luther’s protector, Frederick the Wise, openly disclaimed obedience to the bull. Luther then took the unheard-of step of publicly burning the papal bull in the presence of his fellow monks, the students, and the citizens of Wittenberg (Hausser, p. 27).

This bold step of making a complete break with Rome drew the attention of the entire German nation to Luther’s cause. He quickly found *political support* in the friendly disposition of the elector and of the jurists who had a long-standing grievance over the interference of ecclesiastical courts in civil affairs. He also found ready allies in the humanist scholars who were filled with nationalistic fervor and were ready to avenge the indignities suffered by Germany under Italian and papal rule. They were ready to write with invective and satire—and also to use their swords (Fisher, p. 102).

Soon after these events, Luther made a *political appeal* to the German nobility for their backing. His challenge to the “glorious Teutonic people” who were “born to be masters” had an electrifying effect on many of the German nobles and princes. But it was purely *political*, and this same type of appeal has more recently been used with success by German generals and dictators!

Luther urged: “Poor Germans that we are—we have been deceived! We were born to be masters, and we have been compelled to bow the head beneath the yoke of our tyrants, and to become slaves. Name, title, outward signs of royalty, we possess all these; force, power, right, liberty, all these have gone over to the popes, who have robbed us of them. They get the kernel, we get the husk... It is time the glorious Teutonic people should cease to be the puppet of the Roman pontiff” (Bettenson, p. 278).

From here on, it remained for Luther and his adherents to attempt to found a *new religious system*, embracing the doctrines flowing from Luther’s active pen. In future articles, we will see if Luther’s system constituted a return to the *faith, doctrine, and practice* of Christ and the Apostolic Church. ^{TW}

MAY WE
SUGGEST?

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What If I Don't Want Christ to Return?

What do you think of Jesus Christ's return? Do you try *not* to think about it because you are young and want to live a full life? I get it. I thought the same when I was twelve years old.

I remember staring out of the picture window of our home as I listened to my mother tell me what she knew about Jesus Christ's return. She was so excited about it, but I felt completely the opposite. All I heard was that the world I knew—the friends I had, the fun I was having, the house we lived in, our dog and cat, my family—all of it was coming to an end. That was the last thing I wanted to hear at that age!

Maybe you feel the same. You have *so much to look forward to!* And perhaps you feel guilty for thinking this way because others seem to be excited about the return of Christ—and you don't.

Accepting the Truth

Even though I resisted the concept, I allowed my mother to show me what the Bible said about Jesus' return. I could plainly see that these were not her ideas; she was getting them from the Bible. (For example, consider this "short" list: Matthew 24:30; Mark 13:26; 14:62; Luke 21:27; Acts 1:11; Revelation 1:7). Seeing this for myself in the Bible, I realized that I had to accept it, no matter how hard it was for me to swallow. I still was not thrilled with the prospect that it could happen soon, while I was still young.

Fast Forward

As I write this article, I now find myself in my mid-50s. In so many ways it is hard to believe how much

time has passed since that incident at the picture window.

Even though Jesus *will* return, the reality is we simply do not know *when* it will be. He told His disciples, "It is not for you to know times or seasons which the Father has put in His own authority" (Acts 1:7). This point about the timing of His return is all-important.

When I was a teenager, I believed that time would not go on long enough for me to experience much of life. However, this year has been 30 years since my college graduation, my wife and I celebrated our 25th anniversary, and my children are now both older than I was when I stood at that picture window!

It is important to know that you could find yourself in the same situation. You may find yourself like me: looking back on events that you once thought there would not be enough time to experience. Although events in the world continue to indicate that His return is getting increasingly close, we don't know with certainty when that will be. But consider: What if Jesus Christ were to return in the next five to fifteen years? Add that amount to whatever your age is now. For someone who is 15, that means being as old as 30! Even in such a scenario, it would be foolish to think that you have no future ahead of you—not just in the world to come, but in the world right now! How many wonderful events would still remain ahead of you?

Lessons Learned

Here are three lessons I have learned from my experience:

- 1) *Plan to live a long life.* Because of hearing that Jesus Christ is returning soon, there is the

tendency to think, "What's the use in planning for a long life?" Another attitude that many young people adopt is, "Well, if I only have a few years anyway, I'm going to do everything I want to do while I can." This is dangerous thinking, and can lead people to make mistakes that they will live with for the rest of their lives.

Rather, plan your life as though you are going to live into old age. Do well in school, set goals and make plans to achieve them, decide on a career, keep yourself from worthless pursuits, and surround yourself with friends who are positive, going somewhere, and doing something with their lives.

- 2)** *Do not allow yourself to become cynical.* Cynicism is an attitude of being distrustful, doubtful, skeptical and suspicious. Warnings about the return of Jesus Christ can become a topic at which many tend to scoff. The Bible warns about this attitude being prevalent in the end times: "...knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, 'Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation'" (2 Peter 3:3-4).

Instead of being cynical, we should be thankful that we have more time to become the kind of people who are worthy of such a patient God: "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance" (v. 9, *NASB*).



What if Jesus Christ were to return in the next five to fifteen years? Add that amount to whatever your age is now. For someone who is 15, that means being as old as 30!

way. You can be grateful if you are reading this magazine that you have access to precious knowledge about how God's Way is so wonderfully different! But the rest of the world needs that knowledge, too. And the time when most of the world will finally begin to learn how to *truly live* can only begin when Christ returns.

Put It in Perspective

Yes, Jesus Christ will return—it is as sure as any prophecy in the Bible. And He may return in your lifetime. But instead of thinking that this is a bad thing, realize that it is going to be so much better for the billions who have lived empty and directionless lives. Thank God that you have an opportunity, as a person still in your youth, that others have never had—to learn about God and His Way of life. And no matter your age, you can support and back up the Work that is ***giving the message of hope*** to those people.

So go ahead and enjoy your youth. Make plans to live a long life and to build a successful future. Avoid falling into a cynical attitude that comes from not believing God's word and His promises. Look beyond your world to see that this present society does need God's kingdom to make a safe and prosperous world for everyone. Then you can truly look forward to Jesus Christ's return—and you can pray "Your kingdom come" with your whole heart.

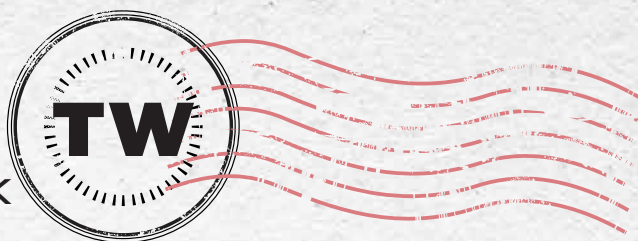
—Phil Sena

- 3)** *Look beyond your world.* In many parts of the world, it is easy to be caught up in what you and your friends are doing and in the latest fashions, TV shows, and music. But be honest—watch any newscast and you will see that this world needs Jesus to return.

No matter how exciting and fun your life is, there are times when you experience sorrow and despair. How much of that heartache is caused by you or someone else not living by godly principles? It need not be that

LETTERS TO TW

TELL US WHAT YOU THINK



I enjoyed the article on the early days of the Christian church and the Reformation ("500 Years of the Protestant Reformation," March-April 2017). Enlightening. On the chronology of the Good Friday events ("Questions and Answers," same issue), I understood that Mary went to the tomb on the Sunday morning because Saturday was their Sabbath (no work). If the crucifixion were on Wednesday, why would she have waited till Sunday?

Email from a Reader

Note from the Editor: *There are several ways to prove the Wednesday crucifixion. For instance, one key detail that is often overlooked is that there were two Sabbaths that week. There was the annual High Day Sabbath (John 19:31), which takes place every year after the Passover Day, and there was the weekly seventh-day Sabbath. This is why the Bible describes the ladies as buying spices after one Sabbath (Mark 16:1), but preparing those spices before another Sabbath (Luke 23:56). This is not a contradiction, and Mark and Luke's accounts match perfectly when we remember that there were two Sabbaths that week: an annual Sabbath and the weekly Sabbath. For much more information proving the Wednesday crucifixion, we invite you to study our free booklet, Easter: The Untold Story. You can request it from the Regional Office nearest you (listed on page 4) or you can find it online at TomorrowsWorld.org.*

I thank you and the *Tomorrow's World* team for taking the time to respond to my requests and for giving me information that is vital to living in today's world. I'm grateful for this program. Keep on doing God's work.

Reader in Jamaica

Please continue send me your wonderful magazine because the evidence you give with biblical quotes and factual statistics makes it such a wonderfully knowledgeable and inspiring magazine. No other magazine has opened my eyes and cleaned my mind as your magazine has done. I wait anxiously for each new magazine to come.

Reader in the Philippines

A friend has given me some of your *Tomorrow's World* magazines, and I love them. You provide information that enables me to see what is going on in the world from a biblical perspective and to contemplate what action, if any, is appropriate for me as a Christian. Can I please subscribe to the magazine?

Reader—and new subscriber—in Australia

I would like to thank you for all the magazines and booklets I've received. They are very informative, powerful and mind-blowing. In short, *Tomorrow's World* is doing an awesome job in taking the truth to the world, please don't ever stop. Thank you, thank you, thank you and God bless you all.

Reader in South Africa

Thank you for your information regarding *The United States and Great Britain in Prophecy*. It leads to a great understanding of the Bible and its prophecies. It is very well researched. My own family history traces back to the High Kings of Ireland and the Milesian dynasty. Regarding the Bible studies, I have finished Lessons 1–4. Would you please send me Lesson 5–8 and the Lesson 1–4 test answer key? Your *Tomorrow's World* magazines are very informative. Thank you for your assistance with my studies of the Bible.

Reader in Australia

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TOMORROW'S WORLD

TELEVISION LOG



AUSTRALIA

Nationwide 7Two SU 7:00 a.m.

BARBADOS

St. Michael CBC 8 SU 9:30 a.m.

JAMAICA

Kingston TVJ SU 7:00 a.m.



CANADA

Nationwide Networks (All times Eastern)

Vision SU 4:00 a.m.
SU 4:30 a.m.
SU 5:30 p.m.
MO-FR 3:00 a.m.

UNITED STATES

Nationwide Networks (All times Eastern)

Angel One SU 8:00 p.m.
WE 7:00 p.m.
TH 9:00 a.m.

CW Plus SU 8:00 a.m.
MO 2:00 a.m.

IMPACT SU 11:00 p.m.

WORD Network SU 7:30 p.m.
WE 1:00 a.m.
FR 7:00 p.m.

DISH Network* (All times Eastern)

Angel One Ch. 262 SU 8:00 p.m.
WE 7:00 p.m.
TH 9:00 a.m.
SU 11:00 p.m.

Impact Ch. 9397 SU 11:00 p.m.

DIRECTV* (All times Eastern)

WORD Ch. 373 SU 7:30 p.m.
WE 1:00 a.m.
FR 7:00 p.m.

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AK Anchorage GCI SA 10:00 p.m.
Anchorage KYUR SU 6:00 a.m.
Fairbanks KATN SU 6:00 a.m.
Juneau KJUD SU 6:00 a.m.

AL Dothan WTVY SU 7:00 a.m.
Montgomery WBMM SU 7:00 a.m.

AR Fort Smith KHBS SU 7:00 a.m.

AZ Prescott Community SU 12:30 p.m.
Prescott Community SA 5:30 p.m.

CA Bakersfield KGET SU 8:00 a.m.
Chico KHSL SU 8:00 a.m.
Eureka KUVU-LP SU 8:00 a.m.
Monterey KION SU 8:00 a.m.
Orange County Time Warner MO 5:00 p.m.
Palm Springs KCWQ SU 8:00 a.m.
Palm Springs KCWQ-LP SU 8:00 a.m.
Sacramento RCCTV MO 5:30 p.m.
Salinas KION SU 8:00 a.m.
San Francisco Access WE 8:00 p.m.

CO Grand Junc. KJCT SU 7:00 a.m.

CT Naugatuck Tele-Media MO 9:30 p.m.

FL Gainesville WCJB SU 8:00 a.m.
Jacksonville WCWJ SU 6:30 a.m.

NEW ZEALAND

Nationwide TV3 SU 8:00 a.m.

Nationwide TV3+1 SU 9:00 a.m.

SOUTH AFRICA

Nationwide CTV/SA SU 11:00 a.m.

TRINIDAD & TOBAGO

Port of Spain CNC3-TV SU 7:00 a.m.

UK & NW EUROPE

CBS Action Freeview 64 SU 8:30 a.m.
CBS Action Sky TV 148 SU 8:30 a.m.
CBS Drama Freeview 74 SA 7:30 a.m.
CBS Drama Sky TV 149 SA 7:30 a.m.
CBS Reality Freeview 66 SU 7:30 a.m.
CBS Reality Sky TV 146 SU 7:30 a.m.
Gospel Sky TV 587 MO 7:00 p.m.
WORD (TWN) Sky TV 590 WE 6:00 a.m.
Sky TV 590 MO 12:30 a.m.
Sky TV 590 SA 12:00 a.m.

Panama City	WJHG	SU 7:00 a.m.	Roseville	CTV	WE 12:00 p.m.	Bethlehem	SETV2	FR 4:30 p.m.
GA Augusta	WAGT	SU 8:00 a.m.	St. Paul	Nbhd. Network	SU 8:30 p.m.	Erie	WSEE	SU 8:00 a.m.
Macon	Cox	SU 5:00 p.m.	MO Columbia	KOMU	SU 7:00 a.m.	Johnstown	Atl. Broadband	MO 10:00 p.m.
Macon	Cox	TU 7:30 a.m.	Joplin	KFJX	SU 8:30 a.m.	Scranton	FOX	TH 5:00 a.m.
Macon	Cox	FR 2:00 p.m.	Kansas City	KCWE	SU 7:30 a.m.	Scranton	FOX	SA 5:00 a.m.
IA Des Moines	KCWI	SU 7:00 a.m.	MS Biloxi	WXXV	SU 7:00 a.m.	SC Charleston	WCBD	SU 8:00 a.m.
Dubuque	Mediacom	MO 3:30 p.m.	Columbus	WCBI	SU 7:00 a.m.	Greenville	WYCW	SU 9:30 a.m.
Dubuque	Mediacom	MO 7:30 p.m.	Greenwood	WBWO	SU 7:00 a.m.	Myrtle Beach	WVMB	SU 8:00 a.m.
Dubuque	Mediacom	TU 10:00 a.m.*	Jackson	Time Warner	SU 10:00 a.m.	SD Rapid City	KWBH	SU 7:00 a.m.
ID Boise	KYUU	SU 7:00 a.m.	Jackson	Time Warner	WE 4:00 p.m.	TN Jackson	WBJK	SU 7:00 a.m.
Idaho Falls	KIFI	SU 7:00 a.m.	Meridian	WTOK	SU 7:00 a.m.	Knoxville	WKNN	SU 7:30 a.m.
IL Chicago	CANTV	Various*	MT Billings	KTVQ	SU 7:00 a.m.	Knoxville	WKNN	SU 6:00 p.m.
Chicago	WJYS	FR 10:00 a.m.	Butte	KBZK	SU 7:00 a.m.	La Follette	Comcast-WLAF	WE 6:00 p.m.
Chicago	WJYS	SU 8:00 a.m.	Glendive	KXLF	SU 7:00 a.m.	Memphis	WLMT	SU 10:00 a.m.
Moline	Mediacom	MO 5:00 p.m.	Great Falls	KWZB	SU 7:00 a.m.	TX Abilene	KTXS	SU 7:00 a.m.
Peoria	WHOI	SU 7:00 a.m.	Helena	KRTV	SU 7:00 a.m.	Amarillo	KVIH	SU 7:00 a.m.
Quincy	WGEM	SU 7:00 a.m.	Missoula	KMTF	SU 7:00 a.m.	Beaumont	KFTM	SU 7:00 a.m.
Springfield	Insight	TU 5:00 a.m.	NC Charlotte	KPAX	SU 7:00 a.m.	Beaumont	KRIS-DT2	SU 7:00 a.m.
Springfield	Insight	TU 1:00 p.m.	Greenville	WAXN	SU 9:00 a.m.	Corpus Christi	KLWX	SU 7:00 a.m.
Springfield	Insight	TU 10:00 p.m.	Hickory	WNCT	SU 8:00 a.m.	Laredo	KLCW	SU 7:00 a.m.
IN Fort Wayne	Comcast	SU 9:00 a.m.	Raleigh	WHKY	MO 7:30 p.m.	Lubbock	KLFW	SU 7:00 a.m.
KS Parsons	TWPAR	WE 7:00 p.m.	ND Fargo	WRZ	SU 7:30 a.m.	Lufkin	KCWT	SU 7:00 a.m.
Salina	SCAT	TH 5:00 p.m.	WDAY	WDAY	SU 7:00 a.m.	McAllen	KWES	SU 7:00 a.m.
Salina	SCAT	FR 5:00 p.m.	NH Hanover	CATV8	TH 7:00 p.m.	Midland	KWES	SU 7:00 a.m.
Salina	SCAT	SA 9:00 a.m.	Hanover	CATV8	FR 7:00 a.m.	Odesa	KWES	SU 7:00 a.m.
Salina	SCAT	SU 7:00 p.m.	Hanover	CATV8	FR 1:00 a.m.	Tyler	KLTV	SU 6:30 a.m.
KY Bowling Green	WBKO	SU 7:00 a.m.	Hanover	CATV8	MO 12:00 p.m.	VA Charlottesville	Comcast Cable	MO 8:00 a.m.
Latonia	PEG	WE 5:30 p.m.	Hanover	CATV8	MO 12:00 p.m.	Charlottesville	WVIR	SU 8:00 a.m.
Latonia	PEG	TH 12:00 a.m.*	NV Reno	KREN	SU 8:00 a.m.	Charlottesville	Comcast	TH 6:30 p.m.
Lexington	Insight	Various*	NY Albany-Troy	Time Warner	MO 3:00 p.m.	Chesterfield	Public Access	MO 5:30 p.m.
LA Alexandria	KBCA	SU 7:00 a.m.	Batavia	Time Warner	SU 2:00 p.m.	Fairfax	Public Access	FR 1:00 a.m.
Lafayette	KATC	SU 7:00 a.m.	Batavia	Time Warner	TU 5:30 p.m.	Fairfax	Public Access	SA 10:00 a.m.
Monroe	KNOE	SU 7:00 a.m.	Batavia	Time Warner	FR 7:30 p.m.	Norfolk	WSKY	SU 9:30 a.m.
MA Malden	Access	SU 11:00 a.m.	Binghamton	Time Warner	WE 10:00 p.m.	Roanoke	WWCW	SU 8:30 a.m.
North Adams	NBCTC	WE 8:00 p.m.	Binghamton	Time Warner	FR 8:00 p.m.	VT Bennington	CAT	WE 9:30 a.m.
MD Baltimore	Community	SU 9:00 a.m.	Binghamton	WBNG	SU 8:00 a.m.	Bennington	CAT	WE 12:00 a.m.
Westminster	Adelphia	TH 10:00 a.m.	Brookhaven	Cablevision	MO 4:30 p.m.	Bennington	CAT	TH 9:30 p.m.
Westminster	Adelphia	FR 10:00 a.m.	Brooklyn	BCAT	MO 4:30 p.m.	Bennington	CAT	TH 12:00 a.m.
ME Bangor	WABI	SU 8:00 a.m.	Canandaigua	Finger Lakes	MO 4:30 p.m.	Bennington	CAT	SA 8:00 a.m.*
Brunswick	TV3	SA 8:30 a.m.	Elmira	WENY	SU 11:30 a.m.	Bennington	CAT	SA 4:30 a.m.
Brunswick	TV3	SU 6:30 a.m.	Hauppauge	Cablevision	SU 8:00 a.m.	Burlington	Access	WE 2:30 a.m.
Presque Isle	WBPO	SU 8:00 a.m.	Manhattan	MNN	MO 4:30 p.m.	Burlington	Access	TH 11:00 a.m.
MI Alpena	WBAE	SU 8:00 a.m.	Oneida	Access	SA 7:00 p.m.	WA Everett	Comcast	WE 4:30 p.m.
Detroit	Comcast	SU 7:30 a.m.	Oneida	Access	TH 2:00 p.m.	Kennewick	Charter	SU 8:00 p.m.
Kalamazoo	CACV	SU 6:30 a.m.	Queens	Public Access	TH 7:00 p.m.	Kennewick	Charter	TU 8:00 p.m.
Kalamazoo	CACV	WE 8:30 a.m.	Queens	Public Access	MO 11:00 p.m.	WI La Crosse	WXOW	SU 7:00 a.m.
Lansing	WLAI	SU 8:00 a.m.	Riverhead	Cablevision	TU 4:30 p.m.	WV Bluefield	WVVA	SU 8:00 a.m.
Marquette	WBKP	SU 8:00 a.m.	Finger Lakes	RCTV	SU 7:00 p.m.	Clarksburg	WVFX	SU 8:00 a.m.
MN Cloquet	MEDCLO	SU 8:00 a.m.	Rochester	RCTV	TU 10:00 a.m.*	WY Cheyenne	KGWN	SU 8:00 a.m.
Duluth	KDLH	SU 7:00 a.m.	Rochester	Time Warner	SU 7:30 p.m.			
Duluth	Public Access	SA 11:00 a.m.	Syracuse	Time Warner	TH 8:30 a.m.			
Duluth	Public Access	SU 7:00 p.m.	OH Cincinnati	Time Warner	SU 11:30 a.m.			
Minneapolis	MCN	SA 8:30 a.m.	Cincinnati	Time Warner	TU 1:00 p.m.			
Minneapolis	MCN	SU 8:30 a.m.	Cincinnati	CAC	TU 12:00 p.m.			
Minneapolis	MTN	TH 12:00 a.m.	Fairborn	WBOH	MO 7:00 a.m.			
Minneapolis	NWCT	SA 10:30 p.m.	Lima					
Minneapolis	NWCT	SU 4:30 a.m.	OR Bend	KTVZ	SU 8:00 a.m.			
Minneapolis	NWCT	SU 10:30 a.m.*	Eugene	KMTV	SU 8:00 a.m.			
Rochester	KTTC	SU 7:00 a.m.	Medford	KTVL	SU 8:00 a.m.			
Roseville	CTV	TU 8:00 p.m.	Oregon City	Access WFTV	SU 8:00 a.m.			
Roseville	CTV	WE 4:00 a.m.	Oregon City	Access WFTV	SA 8:00 a.m.			
			Portland	Community	SU 12:30 p.m.			
			PA Allentown	SETV2	FR 4:30 p.m.			

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The Miracle of Dunkirk

At a crucial, desperate juncture in World War II, God turned disaster into a miracle.

July 13-19

John 3:16—So Misunderstood

The most popular verse in the Bible is also one which almost everyone misunderstands!

July 20-26

Is Christmas Christian?

It seems like a ridiculous question, but the truth is more surprising than you might think!

July 27-August 2

A Life of Faith

This special program reviews the life of Roderick C. Meredith and his work of living faith in God.

August 3-9

Prophetic Keys for 2017

The Bible gives us very specific prophetic signs to look for in the days ahead.

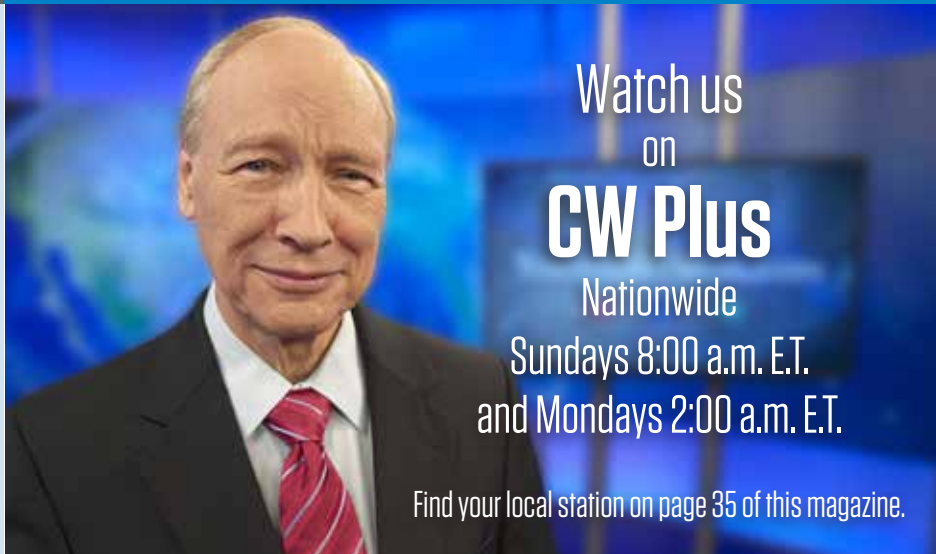
August 10-16

Easter: The Untold Story

There is a story behind the Easter holiday that few understand. You need to know!

August 17-23

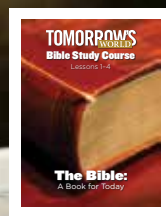
Schedule subject to change



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and Mondays 2:00 a.m. E.T.

Find your local station on page 35 of this magazine.



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